

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LI

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"More Than They All"



Dr. R. B. Gunter,
Jackson, Mississippi.

Dear Sir and Brother:

By today's mail I am sending you \$10.00 and my engagement ring bought some thirty years ago with the words "Our Pledge" in it. Now this is one of the dearest things on earth to me next to my children but I DO SO WANT this debt raised on our Convention Board. Yes, I have been praying for it and am still praying—if there is anything that's free of debt it certainly ought to be the church. So sell the ring for what it will bring and give it and the \$10.00 to the \$2,000,000 Christmas offering.

Trusting this debt may all be cleared and our Lord be honored,

Very sincerely,

—Mrs. —————.

P. S.—I am a widow and am working for \$15.00 per month.

THE BLIND POET-STATESMAN Ernest O. Sellers

Shakespeare not excepted it is probable that the name of no literary genius is more of a household word among English speaking people than that of John Milton. That he was an English poet and wrote "Paradise Lost," one of the worlds three great epic poems, is we are persuaded about all the information that is known to most men, yet he is one of history's most striking characters.

John Milton was born in "Bread street," Cheap-side, London, 1608, and died in that same city 1674. His grandfather, a Catholic, was once fined the equivalent of \$300.00 for not attending Protestant church services but in turn he disinherited Milton's father for deserting to the Protestant cause.

From his earliest childhood Milton took life seriously and early formed the habit of looking upon himself as a great man. He had, to a high degree, the sensitiveness of the poet yet he was sternly sacrificial in devotion to his principles. His great moral purity and lofty ideals were conspicuous even in the heyday of Puritan popularity, though it is recorded that in his early life he was not so austere as he became later.

Steeped in the literature of all languages he excelled in the Greek and Latin Classics and began versification as early as ten years of age. His first poem of note, entitled, "Hymn on the Morning of Christ's Nativity," was written at the age of twenty-two as he was finishing his University career and is looked upon by critics as one of the finest extant upon this subject.

At twenty-four he received his M. A. degree. Writing then to a friend he said, "You ask me what I am meditating? By the help of Heaven, an immortal fame." At this time he wrote the following which reveals the bent of his mind and his spiritual aspirations:—

Yet be it less or more, soon or slow,

It shall be in the strictest measure; even
To that same lot, however, high or mean,
Toward which Time leads me, and the will
of Heaven

All is, if I have grace to use it so,

As in my great Task-Masters eye.

Puritanism seems to have robbed him of all sense of humor and the antagonisms into which he threw himself politically cast him in the most austere of moulds.

The conflict between Puritanism and the Church party was lulled by the Spanish danger during the reign of Queen Elizabeth but it flared forth brightly upon the accession of James the first. That monarch's "Divine Right of Kings," was one of the great factors which led to the white heated explosion when Charles the first was beheaded and Cromwell assumed the office of "Protector", virtually King.

Milton had been destined for an ecclesiastical office, a church position, but his conscientious scruples, due to the obligations involved, prevented him accepting "Orders" (ordination) from the church and his passionate love of liberty finally aligned him with the Independent or Puritan Party. This he did although he did not seem to agree with some of their extreme views regarding the theatre and Sabbath observances.

Milton argued that Temples and Churches were better be used in other ways and priests ought not to go to the University where influence had always been evil. Milton though ever extremely intense in his religious feelings had a consistent faith in God while he constantly drifted away from religious formulas. His ideas of God became ever more vague but he increased in his certainty in the inevitable justice of God.

Leaving the University he engaged in teaching for about two years and then started an extended tour of the continent. While traveling the political situation called him home and he began writing pamphlets on the Church, the Reformed cause and Civil government. One of his striking productions was a defense of the act

whereby Charles I, was beheaded.

It was no small risk to which his love of liberty led him when he thus aligned himself with the Cromwellian party. In the Cromwell government he held the office of Latin secretary to the State. In his pamphleteering and other writings and as a civil office holder he spent twenty years of intense labor one result of which was the total loss of his eyesight at the age of forty-three.

When he was thirty-five he married a girl of eighteen who spent one month in his home and went back to her father refusing to return to Milton. It was then that he wrote his pamphlet on the subject of divorce for which he has been so much criticized. However, they were reconciled and she bore him four daughters. Four years after her death he married again, this second wife dying fifteen months later. He married once more but his third wife lived only a short time and his declining years were spent alone.

The restoration under Charles the second saw the ruin of Milton's hopes that the abuses in both church and state might be purified. This "purest figure and noblest Englishman of his time" must have realized eventually that Puritanism failed politically for perfection in public and private life is not to be gained by laws which seek to refine the minute standards of a man's conduct. Milton came out of his civic struggle a bitterly pessimistic man conscious of political failure abhorred by the royalists but admired by others and a notable literary character.

Throughout his active political career there was lurking in his mind his great poem, "Paradise Lost," the outline of which he sketched twenty years before he really began work upon it following the Restoration. During this period in addition to his political treatise he wrote a History of England, a Treatise on Theology, a Dictionary of the Latin Tongue and some of his most notable poems.

The last years of Milton's life were exceedingly methodical. Arising at four o'clock in the summer and five in the winter he first had read to him two chapters of the Hebrew Bible. Then he "contemplated," or "worked within himself", until the breakfast hour. At seven, after his daughters had refused longer to be of help, he had a man to read and write at his dictation until noon. Following the mid-day meal he had music and took long walks in his garden. After resting he did more work until his evening meal. Between six and eight he received callers and promptly at nine retired for the night.

Abstemious as a Spartan he was exceedingly fastidious; these and his strong puritanical ideas were the cause of his daughters leaving him with bitterness of spirit on both sides. He much resented any expressions of pity or sympathy because of his political reverses or his loss of eyesight.

Space prevents a discussion of Paradise Lost, but it is beyond debate to say that it has done more to influence and mould theological ideas than any other literary production in the English tongue, excepting perhaps Pilgrim's Progress.

There is no doubt but that a large proportion of the ideas of the Temptation in the Garden, the Fall of man, and God's punishment for sin as well as His rewards in Heaven, most commonly accepted by the English speaking world, are Miltonian rather than strictly Biblical. This is readily understood when we consider that his ideas are connectedly presented in poetical language that makes its chief appeal to the imagination whereas the Divine revelation on these matters is a part of and scattered through the great mass of history, poetry, biography and philosophy which we read in the Bible.

His "Paradise Regained" intended to portray the other side of the picture, man's reconciliation to God in Jesus Christ His Son, is not so dramatically presented and therefore, has failed to impress the world as did his greater effort.

John Milton, the "blind poet" will always stand forth along with John Bunyan, as one of the great

religious Seers, whose ideas have come to the world through the medium of the English tongue.

In life Milton achieved greatness before he died. There was a wonderful revival of his popularity and fame during the Victorian years of the nineteenth century but in this mechanistic and unpoetical age it seems to be somewhat under an eclipse.

The Baptist Bible Institute,
New Orleans, Louisiana.

SPECIAL CONFERENCE ON CHURCH ADMINISTRATION AT TULSA P. E. Burroughs

Southern Baptist Sunday School workers will make Tulsa their Mecca January 15 to 18, 1929. That magic city, the metropolis of its section, is preparing, we are told, to offer true western hospitality. We serve notice on Tulsa that she will do well to make full preparation since the signs are clear that she will be called to receive and entertain the largest gathering of Baptists that ever assembled in Oklahoma.

When the Sunday School Board offered its first Southwide Conference in Memphis, Tennessee, in January 1927, the affair was a venture of faith. Would people come, especially from distant states? Could a program covering four days be so arranged as to meet the needs of workers and justify the long distances and the consequent expense? These and other similar questions were anxiously considered. In numbers, in high interest, in solid fruits, that first venture of its kind was most encouraging. Among many cities which wished to entertain the Conference the next year, Greenville, South Carolina, was selected for the 1928 meeting and the results were so substantial that arrangements were made to hold a third Southwide Sunday School Conference, Tulsa, Oklahoma, being selected as the place for the big event.

Those attending these gatherings declare that the fellowship of kindred spirits coming together from every state in the Southland and from our mission fields is not least of the blessings which they receive. Likewise, looking from a different viewpoint, the Sunday School Board counts the unifying of Sunday School methods and policies throughout the Southern Baptist constituency a meaningful and worth while result of these efforts.

This year in Tulsa, as last year in Greenville, the appeal of the Conference will be extended beyond the circles of Sunday School workers and will include practically all church workers. The Department of Church Administration will be permitted each evening to offer a special program paralleling the regular program offered by the Sunday School Conference. Themes of wide interest to church officers and other church leaders will be discussed by recognized leaders. Similarly the Department of Daily Vacation Bible School Work, will be under the direction of Secretary H. L. Grice, offering each evening special conferences for those who are interested in the great problems of conserving the millions of our children and youths during the vacation period.

Low rates both for transportation and for entertainment are offered and we have every reason to believe that a significant and even historic event awaits us in the Oklahoma city.

Pastor G. H. Suttle sends in check to pay the year's subscription for every family in the Church at Lucedale, and says the work is moving on nicely and the church is cooperating in a splendid way.

New York may pass a law imposing life imprisonment for anyone convicted the fourth time of a felony. But when Michigan makes the same provision about bootleggers some of the people and papers raise a hullabaloo. Some folks have gotten powerful squeamish about even saying anything against the liquor business in the past few months. The fight is bound to go on.

Housetop and Inner Chamber

The University of Mississippi will soon have six new dormitories, five for men and one for women.

The church at McAdams has called Brother J. B. Perry of Pickens and with McCool Church will give him work for full time.

Myron Taylor gave \$1,500,000 recently for a law building at Cornell. Glad somebody's giving to schools. We have a benefactor or two in Mississippi. Here's hoping for more of them.

Pastor R. J. Shelton succeeds Brother J. F. Sansing as pastor of Second Church, Columbus, and is himself succeeded at Shuqualak by Brother W. E. Hardy, who will give all his time to this church. Brother Sansing will preach to churches near to Columbus.

It is intimated that the Northern Baptist Home Mission Society, which has for many years conducted a school for Negroes in every Southern state, is likely to decrease the number of these schools, concentrating their efforts on perhaps half the present number.

We had supposed that the Louisville Seminary was the largest seminary in the world, but The Watchman Examiner makes the discovery that that distinction goes to Concordia Theological Seminary of the Evangelical Lutheran Church at St. Louis, which has 489 ministerial students, while the Southern Seminary has 441.

Hon. R. E. Jackson of Cleveland has been appointed by the Governor as Chancellor of the Seventh District, to succeed Judge Harvey McGehee, who goes from Clarksdale to Columbia to continue his law practice. These men belong to the class of lawyers who honor their profession and their state. Judge Jackson has for several years been Moderator of Bolivar County Association.

Dr. M. B. Adams, President of the Southern Baptist Education Association, announces that the association will have its annual meeting at Hotel Patten, Chattanooga, Tenn., beginning Tuesday evening, January 8, and closing the night of the ninth. A number of other denominations hold similar meetings in Chattanooga at the same time. On the tenth of January there will be interdenominational rallies, followed that night by the Association of American Colleges. Dr. Adams, of Georgetown, Ky., will be glad to furnish further information.

Nearly 900 jails and prisons, scattered throughout thirty states and five provinces of Canada, received a Christmas package of Moody Colportage Library books entitled "Good Tidings," emphasizing the Christmas message, together with a supply of the little "Pocket Treasury," consisting of selected Scripture portions, helps, and gospel songs. This large shipment, sent in one day, for about 15,000 prisoners, was made possible by the Missionary Book Funds, administered by the Bible Institute Colportage Association of Chicago, founded by D. L. Moody in 1894.

A statue of Judge W. H. Hardy was this week unveiled at Gulfport, in honor of the man who did as much or more than any man for the development of South Mississippi. He was a prominent lawyer of Meridian who envisioned the possibilities of the great pine belt in the state and worked for its accomplishment and induced others to do so. Two cities, Hattiesburg and Gulfport, owe much of their greatness to the genius of this far seeing man. Judge Hardy was an active Baptist layman and was president of the first State Baptist Convention which this writer attended when he was a boy in his teens.

In Michigan the law requires that any one violating the prohibition law the fourth time is to be sent to prison for life.

More than 500 people were killed in a recent typhoon that swept the Philippine Islands, and the Red Cross is giving relief to the suffering.

The church at Biloxi extended a call to Brother Miller, who has been one of the evangelists of the Home Mission Board. We have not heard his decision.

In Colorado there are said to be 25,860 Baptists, found in 143 American white churches, 16 colored churches, six Mexican, three German and two Swedish churches.

As soon as your church completes the canvass for 1929, please report to G. C. Hodge, Box No. 520, Jackson, Miss., the amount pledged for Missions, Education and Benevolences.

Lexington, Tennessee, Church recently called Pastor Fleetwood Ball for the twenty-seventh year. He went there from the Seminary and has welcomed 444 people into the church.

Limestone College, one of the Baptist schools of South Carolina, was recently admitted to membership in the Southern Association of Colleges. Prof. Cecil S. Johnson is in charge of the Department of History here.

By a vote of 38 to 35 the United States Senate refused to substitute an appropriation of \$270,000,000 for one of \$13,500,000 for prohibition enforcement, which latter had been agreed upon by committees of conference with the House of Representatives.

Brother Oscar L. Byrd was ordained to the full work of the gospel ministry by the Clear Branch Church in Rankin County on the fourth Sunday in December. He is highly esteemed by these people who have known him all his life. He was a student in Mississippi College a few years ago, and is now in charge of the school at Shivers in Simpson County. He will serve the church at Gum Springs in connection with his school work. The presbytery at the ordination consisted of Pastor W. L. Grafton and Editor P. I. Lipsey.

I should like to speak a word in behalf of the Preachers' Conference to be held by Brother H. R. Holcomb at the First Baptist Church of Tupelo, beginning January 27. It has been my privilege to attend three such conferences held by Brother Holcomb at Mansfield, La., and I know something of the foundational and abiding work that grows out of such a conference. Brother Holcomb, in his teaching, has a wonderful grasp upon the word of God and breaks it up in such a way that even the profound truths and mysteries to some of us, are made plain and understandable. Brother Holcomb is not only a preacher of the word, but an unusual teacher. It is a privilege for any minister of the gospel to sit under him in this conference. It has been my privilege to hear the inspirational speaker, Dr. Curtis Lee Laws of New York, who is a wonderful man with a wonderful message. His long years of experience as a preacher and writer; his earnest study of the word and his close walk with the Lord have equipped him and made him a valuable man for conference work. Though he comes from the North, he has much of the spirit of Southern Baptists. His inspirational messages are worth our hearing and I trust that as many of us as can, shall avail ourselves of this opportunity to hear these two men in the Preachers' Conference to be held at the First Baptist Church of Tupelo, beginning January 27, 1929—Lawrence C. Riley.

AN IRISHMAN'S ESTIMATE W. W. Hamilton, Baptist Bible Institute

Sometimes it is encouraging to see ourselves as others see us. It is true in this case. A student from Ireland said to the president of the Baptist Bible Institute, that he had found in this school the things for which his heart had yearned. Before crossing the Atlantic he had been in one school in which too great emphasis was placed upon the emotional, and in another where the classical was exalted above all else. He felt that both institutions were lacking.

On the advice of a denominational leader in Ireland he had come to the Bible Institute, and here to his great joy he found a combination of the scholarly and the practical and the spiritual, and is advising other Irish students to take their theological and Christian training in New Orleans. The faculty and student body are eager to maintain this trinity of essentials, and desire the prayers and gifts of churches and of individuals in making the Baptist Bible Institute an increasing power for the preaching of the gospel and for the extension of the kingdom of our Lord and Saviour.

WHEN THE HOLY SPIRIT TAKES THE LEAD

A Christian worker often has various experiences in life that make lasting impressions on his mind and heart. In a recent revival (35 additions) which closed in my church here at Earle an unusual experience happened during one of the night services. After I had preached on the subject of "The Danger of Neglecting Salvation" a young woman arose in the congregation and said, "Brother Varner, I feel strangely impressed tonight that my husband, who is not a Christian, should be in this service. Will you hold the audience until I return? I believe I can bring him." With burdened heart she immediately left the church. I called the church to prayer for her and her husband. Never in my life did I witness a people more earnest in prayer than on this occasion. There were sobs and cries as they plead for this husband to be converted. In about 30 minutes this little woman returned, bringing her husband. Another song was sung and an invitation given. This man immediately stepped out and surrendered to Christ. The second night after this he united with the church.

Oh! the difference in meetings when the Holy Spirit can have full sway and direct. Souls will be converted and the people strengthened.

—F. W. Varner.

The Gospel of the Kingdom is a new book by Philip Mauro and published by Hamilton Bros. of Boston. It is an effective corrective of the vagaries of dispensationalism as found in the Schofield Bible. It is deserving of a wide reading because it deals with a very important Biblical subject.

Dr. James Asa White, Mississippian, who graduated from the Louisville Seminary, was Secretary of the B. Y. P. U. of America and then President of a Baptist college for girls in Denver, has recently resigned the pastorate of the church at Thousand Oaks, California, but will continue his residence there doing Christian Education work.

Major Chester P. Mills was awarded a \$25,000 prize for proposing the best method of federal prohibition enforcement. Thousands of people entered the contest. The special points in this proposal are in taking the enforcement machinery out of politics, and in going to the source of supply, which it is contended is in permitting the manufacture of alcohol. There are various opinions expressed as to the value of Major Mills' plan, but it is probable that the chief critics are those who are not performing their duty in enforcing the law. People are not so much concerned in how it is done, but in having it done. This duty falls alike on federal and state officers.

Editorials

ALIENATED BY IGNORANCE

That you may get the meaning of this, read the seventeenth and eighteenth verses of the fourth chapter of Ephesians: "This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles, also walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their hearts".

There are several things here worth noting, but we cannot dwell on them all. One is that the Gentiles, or people without a direct divine revelation from God are empty-minded in the matters that count for most. They have not the knowledge of God; they have great vacant places in their intelligences unfilled by the light of the knowledge of God.

They spend their lives and do their work in this state of mental eclipse, or as Paul says they "walk" in this condition or state of mind. They spend their lives in fog and bog, in quagmire and darkness; "being darkened in their understanding". Stupidity is the fruit of ignorance, especially of the ignorance of God.

To walk "in the vanity of their minds" does not mean in conceit and pride, or in silly arrogance, though these may sometimes result. "Vanity" here means utter emptiness, vacancy, inanity. It means absence of thought, or knowledge or purpose; utter darkness and aimlessness.

This passage shows us that in some measure at least Christians, or some Christians may be like the Gentiles or heathen; are indeed in danger of being like them in walking in the vanity of their minds. Paul cautions against it in the name of the Lord. He says, "I say therefore and testify in the Lord that ye no longer walk as the Gentiles". They had been doing it.

He says these people were "darkened in their understanding, alienated from the life of God, because of the ignorance that is in them". And now we are getting at the marrow of this passage, "Alienated from the life of God". Here is where the whole trouble with the world lies. To be alienated from the life of God is to be dead indeed. To be in touch with God is to be alive. To be separated from God is death, death at its worst, deepest, blackest. To be alienated is to be separated and estranged; to be out of harmony and contact with God, to be at cross purposes with him and so at enmity with him; to be where it is impossible to receive and appropriate the fullness of his life. This results in reprobacy of mind and soul.

This alienation from the life of God is "because of the ignorance that is in them". Here we get on delicate ground, we touch a sensitive point. All of us are very touchy about our ignorance. We don't like for it to be mentioned, or exposed, even that it may be cured or eradicated. But whenever the physician finds the sore spot—well that is what he was looking for, and he can't do anything till he finds it. And when he finds it, he is ready for business.

And here is where our trouble lies, people are alienated from the life of God on account of the ignorance that is in them. Ignorance is a non-conductor of the life of God. It prevents his power and wisdom and righteousness and activity passing over into us and on to others. In Colossians Paul says, "Since ye knew the grace of God in truth". This is the way it "bears fruit in you and in all the world". And that is the reason he and all Bible writers put the emphasis on teaching.

Recently we received a letter from a brother discontinuing his subscription to The Baptist Record. He had made up his mind to live in ignorance of what God is doing in the world.

And he knew the effect of what he was doing, knew what it meant to him, knew that by this means he was cut off from any intelligent participation in the work of the denomination, which is the expression of the outworking of God's plan in the world. He henceforth was to be alienated from the life of God on account of the ignorance that was in him.

It is a fearful step to take, a fearful penalty to invite; and the consequences are inevitable. To be sure there are people who have never read and do not now read the denominational paper. They are in large measure alienated from the life of God, from God's work and activities, because of the ignorance that is in them. That's why we have so much dead timber in our churches; why so many members are stolid and immovable. The life pulse of the divine purpose does not throb in their souls. They hear no voices of need and feel no compelling response in their hearts.

Brother pastor, are you willing for your people to spend their lives in this fog and bog, this emptiness and inefficiency? Have we no responsibility here?

POWER THROUGH HIS SPIRIT

This is the real burden of the supplication in the prayer of Paul for the Ephesians (3:14-21): "For this cause I bow my knees to the Father, from whom all fatherhood in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man, etc." Strengthened with power through his Spirit. Was there ever a need more pungent and manifest? Was there ever a prayer more universally needed?

How far we have traveled from Pentecost! Our age is poorly holding to a form of godliness, but denying the power thereof. Thousands of sermons may be heard every Sunday under which not a soul is saved. One needs only to listen to the average sermon of today to be impressed with its powerlessness. Alas we need to listen only to our own voices and then see people go out of the house of God back to live the old life of ease, worldliness and sloth. Thousands of churches in our country the past year reported no baptisms and no professions of faith. Not one church member in fifty can report that he has been used of God in the past twelve months to save a soul. This would include many preachers, Sunday School superintendents, teachers, deacons and presidents of missionary societies. How many of us in our daily contact with unsaved people have to testify that our lips are sealed? We are without courage or strength to say a word. The words of Jesus, "Ye shall receive power when the Holy Spirit is come upon you and ye shall be my witnesses", stand over against us as an accusation and a rebuke. "Power through His Spirit".

The wellsprings of joy are dried up in many lives. The freshness and the beauty are gone. We sometimes boast that we have raised up a generation of young men who have never seen a saloon. For this we thank God. But do we not have to put along side of this the other fact that we have brought up a generation of young people who have never heard the shout of praise or saw the shining face of saints who were filled with the Holy Spirit.

Alas that this weakness is seen in the failure to have victory over sin. We are not here speaking of the lust that runs riot in the world outside; the crimes of violence and the dishonesty which is heralded in the daily headlines. We are speaking of the lack of victory over sin so common in individual Christians. You need not look around you; just look within you and ask if the upflowing tides of life imparted by the Holy Spirit are keeping your own soul clean and sweet. Jesus said, "He that believeth on me, from within him shall flow rivers of living water". And this he spoke of the Holy Spirit, which alas to many is not yet given.

There can be no question that the Christian life and the Christian task require power. Noth-

ing short of the power of God, supernatural power, can change a sinful soul and give proper direction to its energies. Nothing but the Spirit of God can enable one to live soberly, godly and righteously in this evil generation. The righteousness of the law will be fulfilled only in those who walk not after the flesh but after the Spirit. If we walk by the Spirit we will not fulfill the lusts of the flesh.

If this is true of the individual Christian life, certainly it is not less true in the great Christian task of evangelizing the world. Nothing less than all power in heaven and on earth is equal to that. And Jesus forbade the apostles to leave Jerusalem on their mission until they were endued with power from on high.

Can we not get back to this prayer of Paul for his Gentile converts, "that ye may be strengthened with power through his Spirit in the inward man"? If any church could get its membership together for a ten days prayer meeting, asking God for the power of the Holy Ghost on our lives, there would be another Pentecost. Any church which enthrones Christ and prays for the Holy Spirit with earnest and sincere desire will have the same results as they had in the apostles' day. Do we believe the promise of God, which is "to you, and your children, to them that are afar off, even as many as the Lord our God shall call"? Do we really desire the power of the Holy Spirit in our lives and our churches? Could we begin the new year in any other way so well as to wait on God and thus renew our strength, that we may mount as on eagle's wings, that we may run and not be weary, that we may walk and not faint?

STATE SOVEREIGNTY AND STATE RESPONSIBILITY

Federal government officials have come in for a good deal of criticism for not enforcing the prohibition laws. Some of it is just, perhaps some unjust. Certainly every officer should receive praise for the faithful performance of duty, and he cannot claim exemption from criticism when he fails in his duty. Perhaps we are more apt to criticize a failure than we are to commend faithfulness. Do both.

But while we hear a good deal of fault found with federal prohibition officers for not enforcing the prohibition law, it has been a good while since we have seen or heard any criticism of state officers for failure in this line. Why this difference? Certainly it cannot be due to the fact that the state officers are doing their full duty in this matter. For if there is a bootlegger in the community the obligation to enforce the law falls as much upon the state officer and the beat officer as it does upon the federal officer. We cannot blame the federal officer and let the local official go free.

There were laws on our statute books in Mississippi against whiskey making and whiskey selling, before the federal prohibition law was enacted. And the enforcement of even federal prohibition laws is an obligation of state officers equally with federal officers. It is so much easier to find fault with the man who is at a distance.

Again there are so many more county and beat officers than there are federal prohibition officers, that it ought to be easier for them to enforce the law. It ill becomes anybody in Mississippi to find fault with somebody in Washington when the officers under our noses and at our elbows are paying no attention to the law. Of late it has been a sort of pastime with some people to criticize the federal law enforcement officers, or even the federal law itself when we are allowing our own state laws to be violated without protest or punishment. We cannot excuse ourselves by finding fault with others.

The federal government appropriates millions of dollars to enforce the prohibition law. Our own legislature refused to appropriate a cent for the special purpose of enforcing our state prohibition laws. Charity may not begin at home. But it is a good place to start house cleaning.

HIS SPIRIT IN THE INWARD MAN

The religion of Jesus is nothing if not supernatural. That sounds commonplace and yet it is so easily forgotten or ignored. Its beginning is with God, and its continuance is from him. Jesus said "No man cometh unto me except the Father which sent me draw him". The first impulse is from God. Jesus said "Ye have not chosen me, but I have chosen you". We have become partakers of the divine nature. It can hardly be questioned that every Christian experience confirms this testimony of the Scripture. There was a time when God came into our lives; when Jesus came in to abide. It was then that life began. And the tides of life have been in proportion to the sense of abiding in him and he in us. Without him we can do nothing; we are as flat as a collapsed rubber balloon. Forever more our being alive is based and conditioned upon the fact of the indwelling Spirit of God.

This is said because of the prayer of Paul, "That ye may be strengthened with might by his Spirit in the inward man". If the beginning of the Christian life was by the Spirit of God, its continuance and maintenance will be by the same Spirit. "If we live by the Spirit, by the Spirit let us also walk", Gal. 5:25.

The danger to Christian life today is not from those who assail it from without. It is not even from those who deny or question the teaching of the Bible with respect to the supernatural character of the Christian life. It is from those who assent to all its teaching but who do not avail themselves of its divine privileges; who profess to believe in and follow the Lord Jesus, but who ignore the presence and power and working of the Spirit of God in our Christian work and service.

The emphasis today without question in all our churches is on teaching and training. These are indeed necessary in carrying out the commission of Jesus and in carrying on his work. But unless these wait on and are accompanied by the Spirit of God working in the hearts of our people all our teaching and training will come to naught. Much of it is coming to naught; much has already come to naught.

These things are said with fear and trembling; with fear lest they should be misunderstood; with trembling because there is so much danger that people will not pay heed to them. Jesus taught his disciples and trained them for three years, but he did not permit them to depart from Jerusalem until they were endued with the power of the Holy Spirit. All our Sunday School teaching and our teaching from the pulpit; all our training in the B. Y. P. U. and in our training schools, will leave our people as dead as a wooden horse unless the Lord breathe into them the breath of life.

All the skill of experts; all the information accumulated in the books of technical knowledge; all the diplomas and red seals; all the programs and program makers will leave the subjects as helpless as a still born infant, unless the Spirit of God makes us alive from within. Indeed unless the Holy Spirit shall illumine our minds and energize our hearts, all else is as worthless lumber to clutter up the lives of young and old. God's work begins on the inside and not on the outside.

Probably none of our church people who are magnifying the teaching and training classes would question for a moment what has here been said. But what we are interested in is not assent to certain scriptural truths but the setting of men and women to join in the prayer of Paul that we may be strengthened with might by his Spirit in the inward man. It is not the theoretical knowledge of even this high truth that we need, but the practical, personal experience of it. Without this all our labor is vain and our churches are dead.

J. W. Gray of Carpenter is pastor of Bethesda Church, Hinds County, and C. M. Whitten of Terry is pastor of Salem Church, Hinds County.

GETTING THE GIVER FIRST

(By J. A. Lee)

Since the conference at Clinton I have been musing and the fires have been burning and I have come to a very definite conclusion about one thing and will now endeavor to give it to my readers for what it may be worth to them.

Paul in his second letter to the Corinthians and in the eighth chapter makes the following statement: "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God". There were two key words used at the Clinton Conference, the words "Why" and "How". As I interpreted these words the meaning to me was as follows: The word, why, was used to call our attention to the financial tangle into which we have gotten with our mission work in the state and also the Southern Baptist Convention territory.

The word, How, evidently meant to ask how are we to get out of this financial tangle. During the conference these two words were thoroughly discussed, and many good reasons were given as to how we got into this tangle, and there were also given many plausible reasons as to how to get out of it.

Now I believe I know how we got into this mission tangle and the scripture I quoted above, I believe offers a solution as to how we are to get out. I believe the "Why" has come about from the simple fact that we have for many years, been putting far too much emphasis on the gift and losing sight of the giver. Before we put on the seventy-five million campaign, we were in the habit of going up to our Convention and have a committee to submit a report on some phase of our mission work, then have one or more prominent brethren make earnest appeals for the cause and while under the spell of these great speeches a drive for some given amount would be put on and under the high pressure method the goal would be reached in promises, and we would compliment ourselves for having put over a great financial drive, looking only to, and stressing, the gift and losing sight of the giver.

A like method would be used in our State Conventions, associations and churches, here, also losing sight of the giver and stressing the gift. In our seventy-five million campaign, we pursued a similar method.

Each state was allotted so much and each association and each church in the association was also assigned a certain amount, and the states, associations and churches were all organized, and the slogan was, "We must go over the top", and so far as I know every state, association and church did go over the top under the high-pressure method, losing sight of the condition of the giver and keeping the amount ever before the folks. Now, my brethren, if you will just think with me for a few minutes you will soon see how easy it is for a church to get into a financial tangle under the method of losing sight of the giver and pressing the gift to the breaking point.

Now I firmly believe, that the method of looking to and pressing the amount, losing sight of the giver, is one of the chief causes of the "why" we are in such a financial tangle.

In the scriptural quotation above, Paul was trying to use the high pressure method on the church at Corinth and cited them to what the churches in Macedonia had done, telling the Corinthians what a great sacrifice the churches of Macedonia had made; he evidently wanted a great offering, and they gave it but contrary to Paul's hopes, for it is said "They first gave themselves to the Lord and then to the apostles by the will of God".

The action of the churches of Macedonia, to my mind, is the only way to answer the "How". Let the preacher, teacher and all who have to do with getting offerings lay great stress on the getting the giver first. Stress the fact of first giving themselves to the Lord, then to the brethren, and I believe the How will be solved. There is no doubt in my mind, but what the Macedonians not

only gave themselves to the Lord as their Saviour but they also gave themselves to him as their Lord; thus recognizing the fact that he had a right to rule over them and to dictate to them as to how to use their time and also their means.

Those who have given themselves to the Lord as their Saviour only are the ones who give only under the high pressure methods with no regularity or system and do not feel obligated to do their part on all occasions.

Now this is my conclusion: When the preachers throughout the kingdom will look upon the pulpit as a sacred place, where only the gospel of Christ is to be preached stressing the responsibility of the believer to a scriptural method of stewardship and missions, and the churches putting on their own budget under the leadership of the pastor and the cooperation of the membership, losing sight of the amount and looking to the culture and the development of the giver—when this is done there will be a new day for the kingdom in a financial way and the question of the "Why" and "How" will be settled.

We hear that Dr. J. A. Taylor has offered his resignation as pastor at Brookhaven, but the church has not yet taken any action on it.

Dr. W. C. Tyree of Lenoir, N. C., was killed last week in an automobile accident. He was for several years pastor at Greenwood, Miss., and one of our most highly respected ministers.

Brother A. J. Linton writes from Franklinton, La., that he is in one of the greatest revivals of all his experience and asks the prayers of all his friends. The meeting continues indefinitely.

All those connected with The Baptist Record appreciated the kind remembrances of friends during the Christmas season. May the New Year be full of the blessing of our heavenly Father in every family where the Record goes.

In the Children's Circle, conducted now for one year as a special department in the Record by Mrs. Lipsey, 700 children have taken part, and more than \$500.00 have been contributed to the Baptist Bible Institute and to the Baptist Orphanage.

The citizens of Hattiesburg deserve all commendation for their protest in mass meeting against the lynching of a Negro who lived in that city. They have called on the Judge, Sheriff and Governor to go the limit of the law and their ability in seeing that the guilty parties are apprehended and punished.

Mrs. W. J. Cox, President of the Women's Missionary Union, Auxiliary to the Southern Baptist Convention, will give a special radio message to the Baptist women of the South, from the First Church, Shreveport, over radio broadcasting station KWKH, between nine and ten o'clock, on the night of Sunday, January 13th.

The Associated Press reports from Atlanta that Dr. L. R. Christie, president of the Home Mission Board, announced Sunday that Mrs. George W. Bottoms of Texarkana, Ark., had given \$500,000 to the Baptist Home Mission Board of Atlanta. It will bring great joy to all Baptists and many others that in this way the debt caused by the defalcation of Carnes is practically wiped out. Of course there are other debts on this board and debts on other boards, but this brings great relief. Mrs. Bottoms and her husband, now deceased, have heretofore given as much as half a million to various benevolences. The Lord be praised for such as these who honor him with their substance.

PAY THAT WHICH THOU VOWEST

Ecclesiastes 5:4b

At the last meeting of the Southern Baptist Convention it was agreed that we observe December and especially Christmas week as a time for a Special Offering for the purpose of helping to remove the debt on our Southwide institutions and agencies. That time is now upon us and I am wondering what the Baptists of Mississippi are planning to do about it, and while I wonder the words used for the heading of this article ring in my ears.

Two questions arise for our consideration. First, how are we involved in this obligation? and second, why should we help pay it?

We are involved in this obligation:

1. Because we as individual Baptists and as a Baptist State Convention have made vows with reference to these institutions and agencies which have never been paid. Mississippi Baptists went into the Seventy-five Million Campaign along with the rest of Southern Baptists, made pledges in accordance with accepted quotas and these have never been met.

2. Our representatives, both as messengers to the Southern Baptist Conventions and also as members of the different Boards gave their approval to the plans and programs which led to the expenditures that have brought about the great indebtedness.

3. Annual objectives set by Mississippi Baptists for these Southwide organizations, and upon which these institutions have been encouraged to press on with their endeavors, have never been reached. Every year we have heard the statement that we have come to the close of the year, OUT OF DEBT; but this has had reference only to the matter of State Missions; and that report has been possible because we have continually lopped off appropriations for State Mission work. Today we are appropriating for State Missions only a little more than one-half what we were appropriating for State Missions eight or ten years ago.

4. The Southern Baptist Convention is one great family and in these matters especially the debt of one is the debt of all,—or the debt of the whole family is a debt on each member of the family.

These are some reasons why I feel that this is my debt as a Mississippi Baptist.

Second, Why should we pay this debt and do our best to pay it at this time?

1. Because we owe it. We vowed and we should pay.

2. The strong should bear the infirmities of the weak. God has enabled and encouraged some to meet every subscription assumed. Some have found themselves unable, others have been persuaded of Satan that they were unable and now the more fortunate should come to the rescue of the weaker brethren.

3. Should we decide to do away with any of our organizations or institutions we can dispose of the holdings of such agencies or institutions if they are unencumbered and we shall have more money to reinvest in the promotion of the Master's kingdom.

4. The longer we prolong the indebtedness the longer we draw from a principal whose purpose is to promote actual work. Why "rob Peter to pay Paul" when we are able to pay both.

5. Freedom from debt will restore confidence and secure further cooperation.

My judgment is that nothing will so stimulate our people at home and our representatives in the different fields of labor as a knowledge of the fact that all debts are wiped out and that every cent contributed will go for actual, aggressive work.

These reasons, coupled with my love for the Master and His Kingdom, urge me to do more than what would be considered my part in an effort to clear His cause of its pressing obligations. I trust that every one who has been kind enough to read these lines will give them prayerful con-

sideration and I shall pray God to lead you to some worthwhile sacrifice in order to help lift in this important hour. Remember that all we save is what we give away and that when we give it to the Lord's cause.

If you have met your obligation, thank God for the ability and spirit which led you to do that and then go the Second mile by helping some other to meet his obligation—our common obligation.

Yours for progress,

—Bryan Simmons.

THE APPEAL OF THE THIRD SOUTHERN BAPTIST SUNDAY SCHOOL CONFERENCE

Harold E. Ingraham

When the tremendous scope of the program of the Third Southern Baptist Sunday School Conference, which meets at Tulsa, Oklahoma, January 15 through 18, is considered it will be readily seen that the appeal is to every interested Baptist throughout the bounds of the Convention Territory and beyond. Every phase of Sunday School work, distinct conferences on Church Administration, full presentation and conferences on Daily Vacation Bible School work, exhibits on B. Y. P. U. work, and great inspirational meetings when general matters of vital import to all, will be presented by the South's best preachers and speakers. All of these together with great emphasis and provision for music and devotion will make up perhaps the most diversified and attractive and practically helpful programs ever gotten together anywhere for all workers in Baptist fields.

The Denominational Appeal

Here is the Sunday School which offers the best opportunity to reach the people in an individual church field, the best opportunity to teach them the Bible, to actually lead them to Christ and into His service and make thorough going out and out Christians out of them. The denominational value of perfecting the work of individual Sunday Schools is inestimable.

Here is the Sunday School which offers the best opportunity available to really teach and inculcate the need and spirit of missions and denominational work into the life and practice of the rank and file of our church membership. Surely the right promotion of the work of the Sunday Schools will do more to really denominationalize our people than any other method extant.

At Tulsa all of the things will come up for emphasis and for conference and also the conference on Church Administration and all of the general meetings will offer fine opportunities for the creation of denominational spirit and the giving out of information that will inspire denominational loyalty and progress. Full use of these opportunities is promised through the content of the program and the personnel of the speakers.

The Appeal to the Association

Special attention is promised throughout the Tulsa program to the work of the Associational Sunday School Organization and its opportunities and possibilities. The Association is the second unit of Baptist Life and as such should be thoroughly organized to promote Sunday School work in every church in the association.

Methods, plans and experiences will be given as to how this work can and should be and has been done. If a modern Sunday School is ever to be built in all of the churches of our Convention it is going to be done through associational emphasis. This statement has held and will hold true of any other movement promoted among Southern Baptists.

See to it that the officers of Associations come or are sent to Tulsa for the express purpose of getting a full line up on this phase of the work with the further purpose of promoting it vigorously in the association.

The Appeal to Churches

The promotion of a real Sunday School program with all that it involves in both practical and spiritual matters will enliven every church in the Southern Baptist Convention as it is ac-

complished and will fructify in every phase of denominational endeavor we have. No investment that a church can make is fraught with more possibilities than to send its pastor, Sunday School superintendent and other workers to this Conference in Tulsa.

The Sunday School organization in a church can be used for more different purposes than any other organization therein and can be used because it is already created and has more staying power than any temporary organization or special organization. Raising the budget; advertising; working in and conserving the results of revivals; securing preaching attendance; reaching unaffiliated Baptists; and many other vital things in the life of a church can best be accomplished through the Sunday School organization. Let the churches send their workers to Tulsa and reap a yield beyond computation from the work that will be done through their increased zeal and knowledge.

"AN EXPERIENCE ON AN ASSIGNMENT"

W. W. Hamilton, Baptist Bible Institute

The students at the Baptist Bible Institute give written accounts of their experiences in personal work. The following is a sample of the impressions which a new student has, and of the joy found in mission work in New Orleans:

During the first quarter the practical assignments were, of course, new to me and very fascinating. I had never before been privileged to work with a group in jails, hospitals, missions, and such places, so I became so enthused with the work that I went at least once on almost every assignment during the first quarter. My experiences were so many and so rich that it is with much difficulty that I choose one about which to write, but after much thought, I decided that a meeting at the City Work House would prove interesting to you.

It was my first visit to a place of this nature, and I was so busy trying to take everything in that I almost forgot the real purpose of our mission until after the second hymn was sung. We met down in the little chapel (or could it really be called a chapel?) in the basement of the building. It was damp and cold, the seats for the listeners were rough benches without backs, there was a very unpleasant smell about the entire place, and flies amused themselves by playing "Chase the Fox" from the yard outside through the windows back of where we were obliged to stand.

If the place of worship was astonishing, our audience was even more so. At the end of our opening hymn they began to file in; some in rags, some black, some white, most of them unshaven, dirty, grimey, the left-overs of one of Satan's playhouses. Each face was an open book, describing the story of a servant of sin—marred, twisted, hardened, a sneer on this one, a look of shame on this one, a "don't care" look here on one, and, to my surprise, while the message was being brought to them, I looked again into those faces, and instead of looking into the faces of criminals, I found myself gazing into the eyes of men utterly lost, waiting at the very gate of hell for it to be opened. The marred, twisted faces became faces of some dear mother's precious son; the sneer changed to a look of pity; the look of shame changed to one of fear; and I began to petition my Father for the souls of these men.

The preacher had done his best, the last note of the closing hymn had died, and my prayer was unanswered. There was something within me that said: "Wiley, God wants to answer your prayer, but he must have your help", and my brain began to search for the thing that I could do. There was an old man that God sent my way. He was a pitiful sight—hair uncombed, beard long and dirty, ragged, but somehow I knew that it was the will of the Father that he be the answer to my prayer.

I don't know how long he and I talked—I forgot time, forgot everything except bringing this

old man into light. Many reasons Satan gave him to fight my pleas with, but for each of Satan's lies God gave me a word of assurance that canceled all of Satan's arguments one by one until Uncle Joe, as I called him, really saw the truth. He was so overjoyed at finding a way to pull up from the brim of hell, even in his old age, that he wanted to pray. Poor old man, it was so pitiful, all these years of his life spent without knowing how to pray; he didn't know how to even start. But there in the passageway where I met him, with workers all busy around us, I taught him to pray, and he found happiness in his new life in Christ, even though his road's end was almost reached.

Looking back now, I can see the work of the Holy Spirit, how each move was guided, and all was moving toward the end for which I had prayed. After that experience, instead of praying: "Father, let that one be saved", I pray: "Father, let that one be saved, and let me do what I can toward helping him."

D. V. B. S. WORK TO BE FEATURED AT TULSA CONFERENCE Homer L. Grice

One of the features of the Tulsa Conference that should appeal to the pastors and Sunday School officers and teachers is the program on the Daily Vacation Bible School. On Tuesday, Wednesday, and Thursday evenings from 7:15 till 9:15 at the First Baptist Church there will be conferences on various phases of D. V. B. S. work. The first hour will be given to addresses and general discussion periods; the second hour, to five sectional conferences for pastors and principals, by Homer L. Grice, Secretary in Charge of the D. V. B. S. Department; for Beginners, by Mrs. Grace W. Owens, Manchester, Georgia; for Primaries, by Mrs. Wood R. Alexander, Dallas; for Juniors, by Mrs. Homer L. Grice of Nashville; for Intermediates, by Mr. J. Earl Mead, Dallas.

Eight of the twelve departmental D. V. B. S. textbooks published by the Sunday School Board were written by these conference leaders. All of the leaders have had wide experience in both Sunday School and D. V. B. S. work. Mrs. Owens and Mrs. Alexander have written books for the Board in connection with the work of the Beginner and Primary departments of the Sunday School.

The sessions will be held in the evening simultaneously with the sessions of the Church Administration Department, and with the General Sessions. It was thought that this arrangement would be better all around than to try to integrate the D. V. B. S. work with the Beginner, Primary, Junior, Intermediate, and Administration programs as heretofore. This arrangement makes it possible for workers to attend the conferences of the Sunday School departments in the day, and the D. V. B. S. and Church Administration conferences in the evening. It will also make it easier for the delegates to visit all the exhibits to better advantage.

Mrs. J. L. Johnson of Clinton, during the Christmas holidays celebrated her eighty-seventh birthday. She was the first president of the Mississippi W. M. U. and held that office for many years. No woman in the state is held in higher esteem; and her friends rejoice that her health is good and her mind vigorous, and that she still takes an active part in the women's work. Her five children were with her.

The number of lynchings in the United States for the year 1922, according to the report from Tuskegee Institute, was nine. In 1927 there were 16; in 1926, 30. In 1928 there were three lynched in Mississippi, two in Louisiana, one in Missouri, one in New Mexico and two in Texas. Of these eight were Negroes and one a Mexican. Six of the nine lynched were taken from officers. In 24 instances officers of the law prevented lynchings.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"

THE SCRIPTURAL BASIS OF CHURCH FINANCE J. B. Lawrence

The New Testament Teaching

When Jesus came the Divine ownership was an established doctrine. He did not, therefore, have to establish the ownership of God; he only had to interpret it. He gave a great deal of his teaching to this question. In fact, it is a surprise to many to learn that one out of every six verses in Matthew, Mark and Luke is on the subject of property and the use and abuse of money.

In parable and in precept Jesus taught his disciples that the wealth of this world belonged to God and that if they would trust their lives to God and seek first his kingdom that God would take care of their material wants. He also taught them that every effort should be made to lay up treasure in heaven, for, after all, this was the only abiding wealth. He drew a sharp distinction between the service of God and the service of mammon. He also assured his disciples that a man's life did not consist in getting hold of earthly things.

But it remained for the first church, under the leadership of the Holy Spirit, to interpret for us the doctrine of God's ownership. "And when they had prayed the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness, and the multitude of them that believed were of one heart and soul; and not one of them said that ought of the things which he possessed was his own; but they had all things common" (Acts 4:31, 32). The thing that happened to these Christians was that God became real to them. When God becomes real to the members of our churches today, then will God's ownership become a fact of experience and the possession of property will become a sacred right; it will be a right to possess for the sake of helping others, for the sake of a lost world to which we can send the gospel; it will be a sacred right akin to the right to sing God's praises, yea, as sacred a right as the right of prayer. This is the teaching of the New Testament.

Implications of Divine Ownership

In the New Testament, Paul says: "Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel shall live of the gospel" (I Cor. 9:13, 14). In this passage Paul transfers the system of kingdom support under the Old Testament dispensation to the New Testament dispensation. If God is still owner we would naturally expect for the support of his kingdom under the new dispensation to be based upon, and to be an implication of, that ownership.

Right here we Christians need to get our thinking straight. God is still the sovereign owner of all things. This is the base-line of all benevolence. Every system of church finance must be measured from this truth. Our churches will never come to stability in the field of finance until they cease operating from the level of appeals, campaigns and drives and place their financial programs on the eternal truth that God is the owner of all things.

The Stewardship of Man

The Christian belongs to God, and, as a simple acknowledgment of that fact, a first share of time, talents, energy and money should be laid on the altar of God to be used in his kingdom enterprises.

We might here state the law of stewardship:

Christ living in the Christian shines through and changes life for the Christian; as a result, the Christian life becomes the transforming medium by which common prosperity is made usable in spiritual work.

There are two elements over which the steward has charge, self and substance, and these two things go together. We are right now at the base of things in church finance. So far as the churches are concerned, the starting point is the Great Commission. Back behind that Commission and underpinning it is the sovereign ownership of God. But, in the matter of operation, the individual Christian is the unit of force and the primary source of all revenue in church finance. Unless the individual members of the church can be enlisted any program of church finance will fail. Christians are stewards of material things for spiritual ends.

Possession a Test of Character

This world is in the control of men. They project their personalities, opinions, character and will clear out to the last pulsating particle of it. They have brought it under their sovereignty and have written out their title-deeds claiming it all. Jesus does not question their right of possession, but he does challenge their ownership and the character of their administration. The supreme issue is as to whether God or man shall reign in the realm of things. Jesus appeals to the Christian conscience. He makes the possession of the material things of this world a test of character.

Giving of Self and Substance

The central thing in stewardship is man's relation to God. Faith in Christ includes surrender to Christ. No one can give his soul to Christ without giving him also the body, and he cannot give his body without giving everything controlled by the body.

We are right now at the very heart of the doctrine of stewardship. Stewardship acknowledges God as the sovereign owner of property and income, and affirms that possession under God is the pledge of faithful administration. The man himself and not another is responsible to God for the use of property. Stewardship includes both the man and his possessions.

When Christ actually becomes real to his people, more real than houses and barns, than stocks and bonds, than merchandise and money; when he shines through the redeemed soul and transforms all the life and thinking of the Christian, then will the wealth in the possession of the redeemed be transmuted into kinetic energy for bringing in the kingdom of God. Right here we must root this whole problem of church finance. (Sketches from Chapter II of "Stewardship Applied in Church Finance", J. B. Lawrence.)

Baptists of Mississippi suffered great loss and shock last week in the burning of two dormitories, the power house, the laundry and two residences on the campus of Blue Mountain College. The loss is estimated at \$100,000, and the insurance is said to amount to \$60,000. All the buildings were of wood except the power house, which was of brick. The fire started in a residence near the campus, and was spread by the wind. Our sympathy is with President Lowrey and all who have suffered loss. The girls had gone home for the holidays, and it seems most of their effects were saved. There will be a delay in reopening of the school, classes beginning January 15 or 16. The loss is heavy but in the end these frame buildings will doubtless be replaced by good brick buildings and the college will go right on growing and doing a larger ministry than ever.

Mississippi Woman's Missionary Union

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Ogbomoso, Nigeria
 Nov. 14, 1928.

Dear Friends:

As the year draws to its close I am thinking of you and the homeland, and you seem just a little nearer and dearer than usual. I can't tell you all I would like to say in a mere Christmas greeting, so I am going to write you a long letter instead.

Next year we expect to be in America for Christmas. Since I am ordering a few things on this mail to keep me warm on my home-ward journey, it makes me realize that our furlough will soon be due. The sixth of this coming March our three years will be up. We are sailing the twenty fourth of March. Miss Perry of the girl's school will accompany us. We are planning to go by Germany this time and we hope to spend a few weeks there.

The German steamship companies have put large, comfortable steamers on the west coast of Africa and have reduced the passage lower than that of the English boats. To get trade they even allow one a stop over of two or three weeks in Germany and then defray one's expenses either by boat or train to England. This won't last long, we feel sure; so we feel we should go now while we have the chance.

When we came out in 1915 we feared that the Germans might torpedo our boat at any moment. It seems strange that we should be planning to travel on a German boat now, doesn't it? But it is fortunate that time can even change one's enemies to friends.

I am very busy in the Day School. I have charge of it and teach English in four grades. We have eight grades and a kindergarten. We now have nine native teachers but several of them are poorly qualified for their work.

Mrs Carson has charge of the Day School several years past and she has done excellent work in it and has built the school up wonderfully. She left for her furlough last August and she will have charge of the school again on her return.

I am very anxious to start Day Schools in connection with each church here. At first they would be only primary schools, but as yet we haven't enough teachers to do that. I have often had as many as one hundred heathen children at Iyeru in the Beginners' Department. I feel sure we could soon have a school there of over one hundred if we could put the teachers there. Especially if we could put a white person in charge, we could do well. A white woman is still a curiosity to these children. I go through the market on Sunday mornings and gather the children up. Otherwise, a great many of them would not come. It surprises me that the heathen women will so readily allow their children to come to Sunday school, because a great many of them steadily refuse to go themselves.

There are two large churches here and three small ones. The small ones are largely made up of children and those people who have gone to them to help in the work. Ogbomoso is a town of eighty thousand people. Many of them are heathen and Mohammedans. We have a great task before us to Christianize, even, this town. We are fortunate in having the college students to help in the work here and of course the hos-

pital reaches many that we could not otherwise touch.

New churches are springing up in many villages where missionaries have never been. When Christian families move into towns where there are no churches, they often call their friends together and have services in the home. People will be converted and in time a small church built by the Christian people is the result. Such churches are begging for preachers and teachers. Our training college has a course of four years for preachers and teachers, but we are unable to supply the demand.

The government is closing all schools that haven't a certificated teacher in charge. We need more missionaries to train more Christian leaders in this land to send to the thousands who wish to be properly led.

The churches that have not the proper leadership become terrible problems when they are allowed to go on year after year. Without a consecrated, educated, Christian leader the people become a mixture of heathenism and Christianity. It takes a native of abolity and training as well as the right kind of heart, to stand out against the heathen customs of which adultery and polygamy are the most common.

These poor degraded heathen live in filth, disease, ignorance superstition, drunkenness and adultery. All heathen practice polygamy, mark the faces of their children with sharp instruments and file their teeth. Many have been known to poison their relatives, kill twins because they believe they are possessed of devils, bury people alive and offer human sacrifice. All of them believe in ju jus, the power of evil spirits and curses; and they worship the devil to avert the wrath of this malicious being. These poor heathen worship gods that they believe to be lustful, cruel and unholy and they become like their terrible imaginary gods.

How we do need more consecrated missionaries to lead these people out of darkness! Side by side with the church must go the school house and we must multiply ourselves by thousands of Christian motives if we wish to reach this vast horde of heathen in this land.

We want to train these people to lead their own. We are doing it in a small way, but we have to keep their good customs and traditions of which they do have many.

For many years education in this land has neglected the proper training of carpenters, blacksmiths, farmers, etc. of which the country is in great need. We are endeavoring to do this kind of work as well as train preachers and teachers. Dr. MacLean and Mr. McCormack have charge of the mechanical and agricultural schools at Iwo. The college here is going to have some agricultural work for all students. The main occupation of this land is farming, but it is done in such a slow, impractical way. The average farmer does just as his forefathers did thousands of years ago.

Most of us have flowers and good vegetable gardens during the rainy season and many kinds of tropical fruits throughout the year. The natives think the white man is marvelous when it comes to producing a great deal in a small space. We long to teach them these things. Dr. Lockett has had hundreds of fruit and shade trees planted the last year and will give them out to the

natives to transplant each rainy season if they will promise to enrich the soil and care for the trees. Many trees have already been given out.

All over the country the W. M. U. is having study classes of a week or ten days at a time to teach women how to feed and care for their children. Their ignorance along this line is pitiful and the result is that the infant mortality is frightfully high.

Neal C. Young, our W. M. U. director, has accomplished wonders along this line. The doctors and nurses cooperate in schools. Our hospital is having a baby clinic twice a week where we often have fifty mothers in attendance with their little children. The hospital is also caring for motherless infants until the children pass the teething stage. It costs twice as much to feed a baby as it does a grown man, because we must use good tinned milk and keep the children clean. Very few of the people know how to feed children artificially. Nearly every missionary undertakes more or less of this kind of thing, as well as administering simple remedies to the sick. Of course all of the more difficult cases are sent to the hospital.

We are so pleased to have Dr. and Mrs. Anders with us. We have no nurse at present, but Mrs. Anders is doing the work of a nurse and getting on wonderfully well. We have seven male nurses and five girls in training at the hospital, four of them from the Girls' School. The doctors are kept busy and the wards full.

We do need more nurses from America to train the native helpers and carry on the hospital work. We hope Miss Kersey will return in February and that she can bring another nurse back with her.

For the past year Dr. Lockett has had charge of the outstation work and has had to be away from home over week ends frequently. Dr. Green is back now and will take over the outstation work. Lee will look after the books for the hospital and do the ordering until it is time for us to leave. These two things occupy a great deal of one's time. A hospital in America the size of this would have an office force of several people. We are hoping and praying that the way will soon be opened for a stenographer and bookkeeper for the hospital.

The dry season has arrived and we are having to use water sparingly. We dread the dry season as it seems to dry us up and wear us out.

Speaking of being dry, it seems as if a great many democrats voted for Hoover rather than for a wet president. We were delighted when we heard that Hoover was elected by a big majority. We have had only cable news, so we are anxiously awaiting home papers concerning the election.

We often think of you dear friends at home. We feel sure that you remember us in your prayers and we know that many of our sorrows and our burdens are made bearable by those very prayers.

Dr. Lockett joins me in hearty good wishes to you. May this Christmastide bring joy and peace into your life and may you feel the abiding presence of our Lord each day through this coming year.

Your sincere friend,

—Elkin Lockett

The Baptist Record

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Ten Years

Ten years is not long when compared with all eternity, but when compared with the span of life it is a goodly length. When ten thousand times ten thousand years have come and gone that will be but a moment in comparison with eternity. Yet many things can happen in the short space of ten years. Ten years ago last November the World War came to an end; and just think what has happened since that memorable day. It seems that it was scarce a year ago when the whole world gave vent to the joy that was universal when the sound went out that the awful war had ceased, and our boys would soon be coming back home. Pandemonium turned loose and everybody hollered who was able and every bell and old tin bucket and drum were brought into the parade to make the noise more terrific. Oh, it was a great day, that November 11, 1918!

Ten years, since Armistice Day, has passed and the world has seen many wonderful changes. The lads of tender years who came back from that war are now mature men, from thirty to forty years old. It does not seem possible. The vision is with us yet as we see the boys of tender years as they entrained for the training camp to get ready for cannon-fodder for the World War. It was a heart stirring scene as they bravely marched away perhaps to return no more—many of them did not; but as we meet them today, ten years after the fray is over, we meet not lads of immature and tender years but men with the tinge of frost amid their locks of auburn. Time, though but ten years, is making its impression upon the brave boys who dared to die for their country. And as it is with them so it is everywhere, change, change, change!

But what I started out to say was that it was ten years ago that this writer began his weekly visits to these columns under the title, "East Mississippi Department". Ten years!

The Orphanage Signal

Thanksgiving and Christmas are over and the Lord has blessed us with the largest supply in the history of the institution.

Santa certainly remembered every child in a great way. I have never witnessed children who enjoyed anything more than they did this Christmas.

Fortunately the flu had run its course and through the Christmas holidays not a child was in bed.

I wish you would visit the institution yourselves and see some things

which we have.

If you have not heard from the package which you sent, will you please let us know at once, as we desire to acknowledge receipt of everything. A number of packages came in with labels off of them, or without a statement as to where they came from. Others just gave the name of the church without the address.

—B. E. Massey, Supt.,

Mississippi Baptist Orphanage.

It does not seem possible, and yet it is true. I was unwell for some months that year and my mind took into review the cause of Christ in general the world over, and the Baptist cause especially; and as I meditated I wondered how that I might be of more service in the carrying on of this great work. So I thought of trying the matter of writing occasionally to The Baptist Record, and if the editor would be so kind as to print such matter as I would submit, that perhaps I could touch some lives and help some whom I would never see or get in touch with otherwise; and so I sent in my material. To my surprise my letters were received kindly and I was asked to keep up my writings weekly, which I gladly consented to do, for the glory of God and the desire to help my fellows.

So for ten years I have had the privilege of saying some of the things that have entered my mind. Some of the readers have been so kind as to say that they enjoyed my department, some few have criticised some of my sayings rather sharply, many more have kept silent; but in it all I have found a joy that has been a satisfaction to my heart. The writing has been neither deep nor very profound but I have tried to keep the best things of life in the forefront all the time. While, as one has suggested, some of my reminiscences have been rather on the sad order, perhaps too much so, but the purpose in it all was to try to touch the heart of those who had passed the same way and help them if possible.

These ten years have been years of varied experiences with the writer. When they began I was in a pastorate in Neshoba County, among the friends of my childhood and youth; today finds me in North Mississippi among new friends but friends whom I love. They have been good to me these five years and I thank God and take courage. Sickness in my family has had much place during the years, but all still live and we are together occasionally. The children have grown and are away most of the time, but they are preparing for the life that is before. It has also been a labor of love. Some one asked what the pay. My answer was that it paid hundreds a year, but none in coin that is counted in dollars and cents. I get no money for the work, do not want any, have not asked for any; if I

can help one soul to a better life or comfort one sad heart or make the world a better place to live in my pay will be ample and I shall rejoice.

As the new year breaks in glory upon us and we turn our faces to the path ahead, whether for many or a few days, let us do the best we can, honor our King and love our fellowman. I ask my readers to bear with me, look over my mistakes, forgive my faults, help me to do more perfectly the will of Him who died for me, remembering that all I say is with a heart full of love for each of you and for my dear Savior, and if in all things you do not see as I do let it be a difference as between friends for "we are brethren". Happy New Year to all!

Notes and Comments

I am just finishing the reading of the biography of "Dr. George White McDaniel", written by his wife. It is the story of the life of a real man, interesting and thrilling. Get and read the book, it will help you.

The following paragraph is found in the newspapers of recent date: "Boyle Baptist Church has called Rev. C. E. Welch as pastor, effective Jan. 1. Mr. Welch is now pastor at Inverness, Miss., and during 1929 will preach at Boyle and Shaw, each a half-time church. Rev. E. A. Bate-man, present pastor at Boyle, resigned to accept full time work at Skene, Miss."

Roger Babson: "Ministers' daughters have been mistress of the White House during seven presidential terms, and the Democratic party has never elected a presidential candidate who was not the son of a minister." Pretty good record, think ye?

Dr. Geo. W. McDaniel: "It is too bad that some of the late models in autos couldn't be built to drive as easily towards church as away from it."

The pastors of Yalobusha and Grenada Counties are making an effort to organize a bi-county pastors' conference to meet once a month. This would be both helpful and interesting. May it be done.

Just received of Pastor J. E. McCraw of Decatur, copies of the 1928 minutes of the Newton County Baptist Association. Thanks. They are

neat and full of interesting facts relative to the work in that good county. Bro. McCraw is clerk of the association.

THE TULSA CONFERENCE

E. C. Williams

January 15-18, 1929, is the time for the Third Southern Baptist Sunday School Conference which will be held in Tulsa, Oklahoma. The first conference was held in Memphis in 1927 and the second one in Greenville, South Carolina, January, 1928. Mississippi did not have many to attend the Greenville meeting, but hundreds remember very well the great meeting at Memphis and the help and inspiration that came to them at that time.

The programs for the Tulsa meeting are just off the press and it seems that a great meeting is in store for all who attend this conference. The general schedule is similar to the previous ones with department conferences in the mornings and afternoons and general sessions at nights. The department work will be under the supervision of the heads of these departments from the Nashville office and they will be assisted by many excellent and efficient workers from all the states in the Southern Baptist Convention territory. Miss Juanita Byrd of Mt. Olive, Miss., and Miss Irene Ward of Columbus are two Mississippians having part on the conference programs. Dr. W. F. Powell of Nashville, J. Powell Tucker of North Carolina, O. L. Powers, Wallace Bassett and Dr. Geo. W. Truett of Texas, are some of the inspirational speakers. Altogether a great program of song, inspiration and information has been arranged for that meeting.

We have selected Vice-Presidents for the Six Districts in Mississippi and these men will lead in working up the attendance in their respective districts. They are as follows:

District One—A. W. Talbert, Jackson, Miss.

District Two—R. T. Strickland, Drew.

District Three—W. B. Holcomb, Tupelo.

District Four—W. L. Meadows, Morton.

District Five—R. F. Bass, Hattiesburg.

District Six—Hermon Dean, Brookhaven.

Please communicate with your District Vice-President for any information regarding the meeting. They have a supply of identification certificates for reduced rates and you may secure them by writing your Vice-President. The fare will be just one-half more than the straight ticket one way.

Sunday Schools, plan now to send one or more workers to this meeting. It will mean much for the future of your school.

Man (employed by a Scot): "I have been here ten years, sir, doing three men's work for one man's salary, and now I want a raise."

Employer: "I doot I canna gie ye that, but if ye'll tell me the names of the ither twa men I'll fire 'em."

"BE SURE AND COME—TULSA WANTS YOU"

I am thinking of that vast multitude of Southern Baptists that are just counting the days—yea, even the hours until the time will arrive that they can start on that eventful trip to attend the Southwide Baptist Sunday School Conference January 15th, 16th, 17th and 18th, held in Tulsa, Oklahoma, "The Magic City", in a most glorious State where everything is "Oil Right."

You, of the vast southland, have been reading glorious accounts in the Sunday School magazines and Denominational papers of this great Conference, the splendid program for each day as outlined and thoroughly planned by our great leaders, and the desire has already been created withing you to attend. Why not? By the many modes of travel we have these days and they are all pointing "Tulsa-ward."

Do you really realize what you will miss by not coming? Four great conferences, each one a great school within itself. Mr. Superintendent, Teachers, and Sunday School workers, can you afford to miss this great opportunity of gaining a vast and great knowledge of how to carry on your respective work, not only in a general way, but in an exact way?

The Elementary Conference will be held in the First Christian Church, under the able leadership of Miss Lillian Forbes and her corps of trained workers. The Intermediate Conference using the entire sixteenth floor of the Mayo Hotel, under the direction of Miss Virginia Lee, who knows boys and girls and their problems, with her most efficient workers. Then there is the Young People and Adult Conference held in the First Presbyterian Church under William P. Phillips and his able assistants. The Church Administration Conference held in the First Baptist Church under such leaders as J. E. Burroughs, Clay I. Hudson, Dr. Van Ness and others every evening. During the afternoons the Sunday School Administration under the great leadership of Arthur Flake and his associate Harold E. Ingraham will be held in the New First Baptist Church. All general meetings will be held, morning sessions in the new First Baptist Church and the evening sessions in the Coliseum with the peerless leader, Dr. Van Ness presiding at all meetings and such speakers as: Geo. W. Truett and Kallace Bassett, of Dallas Texas, and O. L. Powers, of Wichita Falls, Texas; W. F. Powell, of Nashville, Tenn; R. N. Sims and J. Powell Tucker, of Raleigh, N. C. Can you afford to miss such a program? Come! Be Sure And Come!

"Come thou with us and we will do thee good." Besides coming yourself bring with you a group of fellow-workers and thus extend to others the blessings which you will seek. Tulsa welcomes you from country, hamlet and city—we'll have your kind present from your own State to meet you and greet you. We urge you to come in the spirit of prayer, seeking to know and to do his will, that his blessings shall

be showered upon us all.

How will you be entertained? The Tulsa hotels are fully ready to make you feel at home and comfortable. You can get accommodations from the best to found anywhere to the mediocre. Prices for those who desire accommodations in private homes such will be available from \$1.00 to \$1.50 per person.

Those of you that are now planning to come, BE SURE that you write as soon as possible for room reservations to Geo. M. Glossop, % Exchange Trust Company, Tulsa, Oklahoma. Those that come without

reservations will be assigned the best possible accommodations by the Assignment Committee at headquarters. Headquarters will be located in the First Baptist Annex, corner Fourth Street and Cincinnati Avenue and ALL guests MUST register. For eating places, you will find five large Cafeterias, three hotel dining rooms and a large number of Cafes both large and small. How to find these places will be told you at the information Bureau at headquarters as well as all other information.

Tulsa is a real city—a cosmopol-

itan city—a city full of pep and is awaiting you with outstretched arms. Are you going to accept of her great hospitality? You will not hear politics discussed, motions made, elections or any business of any nature. This Conference is to be one of inspiration and education so that you will go away with higher ideals, with a better knowledge of handling your respective problems and the satisfied feeling of glad you come. "Tulsa wants YOU—Tulsa expects YOU—be Sure and COME."

By: L. J. Upp,
Chairman of Publicity.



One of the Ancient Inca Tombs on the high plateau of Bolivia.

Inca Monuments

WHETHER the Incas, a race of Peruvian Indians, stood at the beginning of civilization or whether, as some believe, they represent a culture as old as that of Egypt and more

advanced than that of their Spanish conquerors, is still disputed. But, they certainly left some remarkable monuments which tell of a strong and highly gifted race.

All that is left of the Monuments and Architecture of the Incas is the granite.

It is well for us to learn this lesson, a fact that is proven by the history of all races—Granite Monuments last longer than any other. Scientific tests prove that granites vary in the quality of durability and show

Winnsboro Granite

"The Silk of the Trade"

superior to other grey granites. Its flawless beauty, stalwart strength, and great durability, combined with adaptability to design make it the ideal monumental stone.

Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty.

Have your monument dealer furnish you with a personal guarantee from the quarries that the monument you purchase is cut in genuine Winnsboro Granite.

The certificate of the quarries is signed by B. H. Heyward, Treas., and General Manager, whose signature insures genuine Winnsboro Granite. A facsimile of this signature is reproduced below.

Write for free descriptive literature.



Winnsboro Granite Corporation, Rion, S. C.

B. H. Heyward Treas. & Gen. Mgr.

The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

Our first year together has been completed, and I believe it has been a helpful one to us. During that time, more than 700 children have written to me, and many contributions have passed thro' my hands. We have tried to think of other people and their needs, and with many of you, the gifts have been gifts of self-denial. You will see in the Report below that during this year our contributions have amounted to more than five hundred dollars. This is largely, I believe, money that would not have been given at all if it had not been given thro' our Circle, and I am very thankful. We did not quite finish up our second payment to the Baptist Bible Institute for Miss Gladys, and of course if that wasn't finished, there wasn't any special Christmas gift for her, but the payment will be completed in a week or two, and she will know that some of us have been sick, and some taking care of the sick, and she will not think hard of us. I hope that a number of us will begin the Bible study this week. I have talked so much that there's not much space left to talk about the lesson, but there are two things we will mention: 1. Adam and Eve sinned, and did what God told them they must not do. This is a dangerous thing to do a thing we cannot afford to do. When He tells us in His Book to keep His Day holy, and to tell the truth, and not to swear, we must obey Him. 2. God always knows about our wrong-doing. He knew about Adam and Eve, and He will know about us, we can't hide from Him. Let us put our minds on doing right, and determine to do it, and then it will make us happy to remember the verse that says, "Thou God seest me", and we will not be afraid because He sees us.

Much love and a Happy New Year, from
—Mrs. Lipsey.

B. B. I. Girl

Brought forward	\$147.94
Eloise Kent	1.00
James R. Davis	.25
Juanita Ballard	1.00
Leland, Blanche and Emma Sue Hobson	1.00
Junior boys New Hebron S. S., Mrs. Izard, teacher	2.85
Hilda Glasgow	.25
Marian Spencer	1.00
Girls' Intermediate S. S. class, Flora, Virginia Rogers, Sec.	1.00

Total \$156.29

Orphanage

Brought forward	\$215.41
Joyce, Zelma, Sarah Katherine, and Johnnie Vanosdel	.40

Total \$215.81

Report of Children's Page Gifts, 1928

March 1st. Six-bed Ward	\$143.42
July 1st. June Special Contribution	166.21
Nov. 30th. Thanksgiving gift In bank	40.75
	8.85

Total \$359.23

To B. B. I. Girl—	
September. Payment to B. B. I.	\$ 80.00
Dec. 31st. Payment to B. B. I.	76.29

Total \$156.29

Grand Total, whole amount given during 1928 \$515.52

Lucien, Miss., Dec. 2, 1928.

Dear Mrs. Lipsey:
I am a school girl 15 years of age. I go to Lucien High School. We have a good set of teachers. I am

taking expression. My teacher is Miss Bernice Dupree. She sure is sweet. We had a good Thanksgiving program last Wednesday afternoon at our school. I am still blessed with a Father and Mother and five sisters. I am glad that Miss Gladys is getting along fine in school and teaches the people about Christ. I have a great pet, a little Collie dog. His name is Nute. I named him after one of my great cousins. I will be glad when Christmas comes. Anabel Smith.

Christmas has come and gone, Anabel, and I hope you had a happy time. Write again when you can.

Summit, Miss., Dec. 10, 1928.

My dear Mrs. Lipsey:—

Have you room for one more in your Circle? I've been thinking for a long time that I would write to you, but I just put it off. I wanted to help the B. B. I. girl some, tho, so I thought I had better write and send the money now, as we have such a short time to make up the money needed by Christmas. It is almost here, and the days are slipping by so fast. Now, I'll give you an idea of what I look like. I have dark brown hair and eyes, and dark complexion, am about 5 feet 2 inches tall, and I was 14 years old last Thursday. I received two pretty pictures and a box of candy for presents. My letter is getting rather long, so I'll stop and write again sometime, perhaps. With best wishes to all of you, I am, Your friend,
Virgie Lee Turner.

I appreciate your sending the money before Christmas, Virgie, and we now lack very little of our desired amount. Thank you very much, and be sure to write again.

Houlka, Miss., Dec. 15, 1928.

Dear Mrs. Lipsey:

We are 3 little sisters wanting to join The Children's Circle. I am 12 years old, and I am in the 7th grade. Blanche is 9 years old, and in the 4th grade. Emma Sue is 7 years old, and in the 2nd grade. We are sending \$1.00 to the B. B. I. girl. We will send some to the orphans next time we come. We all send love to you and Bro. Massy and every little orphan. Love to all.

Leland, Blanche and Emma Sue Hobson.

We are all glad to have you join us, girls, and hope Santa Claus was good to you, and didn't bring you—flu.

Shaw, Miss., Dec. 3, 1928.

Dear Mrs. Lipsey:

Here we come again, E. W. Clark and Bonnie Frank. E. W. has brown hair and eyes and Bonnie Frank has brown hair and blue eyes. We are sending 20c for the B. B. I. girl. We want to help her on the second term and some for a Christmas present for her. We cleaned Grandmother's little rugs and she gave us the money, and we are sending it to the B. B. I. girl. Your little friends, E. W. and Bonnie F. Clark.

I don't know how we would get on if it were not for the Grandmothers, do you, E. W. and Bonnie Frank? I feel sure you made a good job of the rugs, too. We are much obliged to you all three.

Centerville, Miss., Dec. 9, 1928.

Dear Mrs. Lipsey:

I have just read your last Baptist Record. My two brothers, Charlie and Roy, and I are sending a check for \$1.00. We want this to go to our B. B. I. girl. Our preacher, Dr. L. B. Campbell, is one of the teachers in the B. B. I. I hope you raise \$20 by January. I am a little girl 8 years old, and I am in the third grade. May I join The Children's

Circle? I go to S. S. every Sunday. I was sick this Sunday, and I could not go. My S. S. teacher is named Mrs. Templeton. I go to school every day, and I have not missed a day. My school teacher's name is Miss Bettie Montgomery. Your little friend,
Helen C. Germany.

We do not lack much of our amount, Helen, and will soon complete it. We are grateful to you and Charlie and Roy for your help. I know Dr. Campbell very well, had him and his family in our house one summer.

Bay Springs, Miss., Dec. 1, 1928.

Dear Mrs. Lipsey:

I am making this long journey just to have a chat with you and all the little children. I don't guess you remember me. We lived at Clinton three years ago on Preacher Row. My Mother went to school at Hillman and you were her teacher. I went with her sometimes and would play on the campus and peep through the windows to see if Mother was still there. I remember one time I went. I had on a pair of overalls. I slid down the concrete steps until my new overalls looked like Billy Whiskers had just got through with them. Believe me I got scared when I discovered their ruin. I was ten years old the 16th of last month. I live just across the street from one of my Grandmothers. My other Grandmother lives at New Augusta, Miss. I am planning on going to see her Christmas. My Great-grandmother lives at New Orleans, La. Enclosed you will find ten cents for the orphans. My Uncle got two children from the Orphanage about twelve years ago. They are nearly grown now. Oodles of love and best wishes to all. Your friend,
Theron Simmons.

You are away off in your guess, Theron. I remember you perfectly well, small and bright-eyed and wigglesome. I don't imagine you got very much good out of the class, did you? But the Hillman campus was big and pleasant. I send my love to your Mother and you, and thank you.

Doddsville, Miss., Dec. 20, 1928.

Dear Mrs. Lipsey:

I have been thinking I would send a small amount to you for the B. B. I. girl, but just haven't done it. So now I am sending you a dollar. My Grandma is here. She is giving me the money to send. I want Santa to come this way. Don't you want him to come that way? Your friend,
Eloise Kent.

He did come this way, Eloise, and I feel sure he paid you a visit. Thank you for the money, and tell your Grandma I'm glad she was at your house.

Tchula, Miss., Dec. 18, 1928.

Dear Mrs. Lipsey:

Sometime past I wrote you, and had the pleasure of seeing my letter in print. I always read the children's letters, and see if there are any I know. I've read a good many from Amite County. I lived in Amite until I was a little more than 4 years old. Of course, I do not remember the folks, but Mother and Daddy do and tell me about them. I'm sending you some money for Miss Gladys. I wish for her and all the little orphans a happy Christmas and a glad New Year.

Juanita Ballard.

Thank you, Juanita; come again and tell us about the present you gave that made you the happiest.

Booneville, Miss., Dec. 17, 1928.

Dear Mrs. Lipsey:

Will you admit a North Mississippi girl into your happy circle of youngsters? I am a little girl 8 years old, and am in the fourth grade. My teacher's name is Mrs. Ruth Cadle. I like her fine. I attend S. S. every Sunday at the Jacinto Baptist Church, and am in the Junior Class. My S. S. teacher's name is Mrs. Josie Sims, and we

like her fine. Well, it's nearly time for Santa Claus, and this is hoping he will be good to all the children of our merry Circle. Your new friend,
Thelma Gallaher.

I was at Booneville last June, Thelma, for a little while. I hope Christmas was a happy time for you.

Montrose, Miss., Dec. 20, 1928.

Dear Mrs. Lipsey:

I am a little girl 10 years old. I am in the 6th grade. My teacher's name is Miss Vercy Henry. I love to go to S. S. every Sunday. I have lots to be thankful for. My Mother and Father are both living, and I have 3 little sisters. Their names are Joyce, Zelma, Sarah Katherine, and my name is Johnnie. I was named for my Daddy while he was over sea. I am very proud of my name. I hope I will see this in print soon, as I want to surprise my Aunt. I am sending a dime each for my 3 sisters and me to the orphans. With love and best wishes for a Merry Christmas for you and the orphans, Your little new friend,
Johnnie Vanosdel.

I know a little girl whose name is Jack, Johnnie. Four times 10 is 40, isn't it? I don't mind multiplying the dimes that way, at all. Thank you, all four, and come again.

Union, Miss., Dec. 11, 1928.

Dear Mrs. Lipsey:

I am a little country girl. I am 9 years old. I like to read The Children's Circle. I have 2 sisters and 2 brothers. Am not going to school this Winter. Have been in bed 9 weeks. The S. S. gave me a Sunshine bag 5 weeks ago. I have drawn a lot of nice presents. I sure do thank the S. S. I like to go to school, but did not get to go but very little this time. My teacher's name is Miss Willie Mae Hollingsworth. I will close.

Mattie Lou Barfoot.

I am mighty sorry you are sick, Mattie Lou, and hope you will soon be up again. I am sending you a little present, and am sorry it is a little late, and that I couldn't get the clothes made, because I have been sick myself. You must take it now for a New Year's gift.

New Hebron, Miss., Dec. 19, 1928.

Dear Mrs. Lipsey:

We are sending a little more contribution for the B. B. I. girl's tuition. As Xmas is coming, we don't have very much money this time, but we hope to be able to send more next time. While some of our hearts are sad, we wish all the Circle a Merry Xmas and Happy New Year.

Jr. Boys, New Hebron S. S.,

Mrs. O. P. Izard, Teacher.

Your good contribution, dear Junior boys, is very welcome; thank you very much. To you all, I wish a Happy New Year, and to your dear teacher, I send the earnest wish that she may find peace and happiness in the devoted service she is rendering to others.

"Yes," said the bald man to the farmer with the conspicuous hair, "you can't have hair and brains too."
"Well," said the farmer, "It ain't no good thatching empty barns."

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SUNDAY SCHOOL LESSON

Jan. 3, 1929

Our Heavenly Father, Matt. 6:24-34
(From Points for Emphasis by
H. C. Moore)

1. His Will Concerning Us is involved in the demand of our heavenly Father. We seem to hear in this single verse a seven-fold call: (1) There is a call for service. God is, or ought to be, Master. Man is, or ought to be, bond-servant, owned, as well as directed, by his Master. His whole duty is wholly to serve. (2) There is a call for voluntary service. Man is a free agent. While he must be a bond-servant, it is left to him to choose his master. Whom he serves he elects to serve. (3) There is a call for exclusive service. It is impossible to give the whole of oneself with his entire time and talent to more than one master. No soldier can fight at the same moment with two opposing armies. He can but be on one side or the other. (4) There is a call for devoted service. Of two contesting and contrasted masters only one can be loved. God calls for the whole heart and the whole life. (5) There is a call for assertive service. One should "hold to" the right master and the right side with all his energy. (6) There is a call for unworldly service. Let no one be the bond-slave of wealth or worldliness in any form. It is good business to make business secondary. He can not effectively handle his goods who makes them gods. (7) There is a call for godly service. We can serve God. That is the only godly thing we can do. And we become like God in no other way.

2. His Way With Us is shown in our dependence upon our heavenly Father. Certainly if God is our Master and we render him exclusive and all-time service, we are left entirely dependent upon his bounty. Nor does he fail us in any respect for one moment. We should, therefore, live the life of trust. (1) Trust him for serenity of spirit. We are not to be thoughtless or lacking in foresight, but over-anxiety betrays doubt and distrust. We never learn the cure of care until we cast all our care upon him who cares for us. (2) Trust him for today's supplies. We need today's ration today, and to him alone we must look for it, no matter how provident we may have been. Yet we fret about food, less indeed as to the amount and regularity of it than the little details of preparation and service. We are often disturbed about dress, less about its adequacy than its cut and color. Anxiety plunges us into a world of worry. Yet what reason is there to be troubled more about food than the life it sustains, more about raiment than the body it covers. (3) Trust him for tomorrow's necessities. Think of the birds who cultivate no fields and build no barns and yet God provides for them. He actually includes the nestling in the circle of his infinite care. Will he feed a bird and starve his own babe? Is not a man worth more than a raven? (4) Trust him for the proper luxuries of life. Since we are so concerned about the style and texture

of our clothing beyond what is actually necessary, we should learn carefully a lesson from the lily, flaunting its white or purple petals in the fields. It does not toil like man in producing raw material nor does it spin like woman in manufacturing fine linen; yet it has a glory surpassing even the splendor of Sodom's court. And remember that the lily which God paints with such beauty is a tiny, frail and transient thing, blooming in glory today but tomorrow withered, dead, dried and cast as fuel into the oven for speedy preparation of the evening meal. Why should we be anxious when we have such a Father? (5) Trust him to supply every need. He knows the need and will supply it out of his bounty in the way that is best for us. Contrast the seeking, struggling bond-slaves of the world who seldom get what they work for and are never content with their wages.

3. His Work For Us is suggested in our duty to our heavenly Father. We are tersely told the kind of life to live. (1) Live the seeking life. Idleness is worse than worry. The Gentiles are wrong not in seeking, but in seeking the wrong things. Therefore, seek with every strand of strength. Seek personally, for duty cannot be shifted to others. Seek first what belongs first. Place highest what ought to be highest. That means the reign of God in the heart and all over the world. That means that the righteousness of God is to be fixed in our hearts and fruitful in our lives. (2) Live the symmetrical life. There is a place for material things, but it is secondary. All these things necessary not only for our personal upkeep, but also for our efficiency, will be added to us as we can appropriate and utilize them. Such a life is not lopsided. All things whether of mind and heart or of money and position are in their proper place. (3) Live the serene life. Without borrowing trouble from yesterday or tomorrow, invest all resources in the work of today. Then one can be not only content for today but content for tomorrow. (4) Live the sufficient life. We ought to be ready with full strength for each day with its temptation to be resisted or trial to be endured or task to be performed. Thus, we can let our light shine to the glory of our Father who is in heaven.

NEW YEAR'S GREETING FROM THE PRESIDENT OF THE BAPTIST WORLD ALLIANCE

To the Members and Friends of the Baptist World Alliance:—Greeting.

In this, my first New Year message to my Baptist brethren throughout the world, I wish to voice my profound gratitude for the expression of your confidence and affection which gives me the right to greet you as your President. I am greatly humbled under the sense of this high honour and deeply conscious of the overwhelming responsibilities it involves. Let my first plea, earnestly and passionately made, be a plea to my brethren for

their prayers on behalf of myself and my colleagues that the good counsels of God may guide us in every attempt to further His Kingdom and the interests of our Baptist Brotherhood in all lands.

The outstanding event in the history of world Baptists in 1928 was the Fourth Congress held last June in Toronto, Canada. It was in many ways the most significant gathering in our history, not only in point of numbers, but in its impressive demonstration of our spiritual unity and solidarity as a people. Over sixty countries were represented and the thousands of delegates and visitors were vividly conscious of the passionate faith, the lofty purpose and the unfaltering devotion of Baptists in relation to the Person of Christ their Lord and Saviour and to the far-reaching enterprises of His Kingdom.

Through the masterful leadership of Dr. E. Y. Mullins, who to the sorrow of all was absent through illness from the Toronto meetings, the Alliance, during his term of office, greatly extended its ministry of promoting the spirit of fellowship among world Baptists. Notable service was rendered in securing the rights of our oppressed brethren, particularly in Rumania. A distinct step forward was taken at Toronto in the appointment of Dr. J. H. Rushbrooke as General Secretary of the Alliance. Dr. Rushbrooke is a great administrator; the whole Baptist world is under his eye and his guiding genius will do much to further consolidate the spiritual forces of our people.

Never was our witness as Baptists more needed than today; never was our task more clearly defined. We are a New Testament people. The authority of His Holy Word, the Deity of Christ, the sufficiency of His atoning sacrifice, the need and hope of regeneration, the miracle of His Resurrection, the potency of His living presence, the competency of the soul to deal directly with God, through Christ, the enshrining of these great truths in the baptism He has left us, the assertion of Christ's claims in every relationship of men and nations—these are the cardinal notes of our witness.

In humble dependence upon His grace, in loyal affection for one another and with confidence in the ultimate triumph of these great principles, let us give ourselves with new consecration to our God-appointed mission. —John Macneill.
Toronto, 29th October, 1928.

CHIPS

"Life is short and uncertain; therefore let us live in such manner—let our light so shine—that others, seeing our good works, may be constrained to glorify our Father who is in Heaven. The day that dawned this morning will never dawn again. The opportunities it brought will never come again; therefore, let us make good use of today."

"Little self-denials, little honesties, little words of sympathy, little acts of kindness, little victories over temptations; these are the silent threads of gold which, when woven

together, gleam so brightly in the pattern of life that God approves."

"If we avoid sins of omission, we are not likely to fall into sins of commission."

"Happiness is that sweet delight which arises from harmonious agreement between our wills and the will of God."

"Sincerity is not Christianity, nor can it take the place of Christianity, and yet it is essential to all Christian service."

"No one ever made life brighter for another, by complaining that his own lot was hard."

"It is a waste of breath to talk any louder than we live."

"The true hero is one who has the courage to do right."

"The happy child that sits and crows upon the arm that lifts and throws, fears not, though arm rise or fall."

For Papa Knows

Oh, trembling soul that doubting goes

Along life's way 'mid seeming woes,

Trust thou the strength that reigns and rules,

Your Father knows."

—C. M. Sherrouse.



HOLY LAND

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NASHVILLE, TENN.

GROW IN GRACE, II PETER 3:18

(By An Old Minister)

While justification is instantaneous, resulting the moment one believes on Christ to the saving of the soul, sanctification is progressive. There are numerous illustrations of this truth recorded in the Scriptures.

There is progress in the erection of a building. A considerable length of time may elapse between the laying of the foundation and putting on the covering. Christ is the Foundation, on whom, after having believed, one should diligently add to this faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity.

Growth in Grace is illustrated by the growth of a child. When one is regenerated, at whatever age in years, that one is a babe in Christ,—a new born babe in a spiritual sense. The coming of a baby into a well ordered home is, as a rule, a cause for rejoicing. But suppose it should fail to grow. Its parents and other loved ones would be grieved and disappointed. Years ago while the writer was making a pastoral call in a home where there were small children, the mother, in explaining to me why she did not attend the services of the church more often, called my attention to a little fellow, and asked how old did I suppose he was. I replied: "About three years old". With a note of sadness in her voice she said: "He is six years old". From some cause he had failed to grow like the others, and was to be a constant care and cause of anxiety and disappointment. It is a sad fact that there are many who were "born again" years ago, but who have grown in grace but little. Instead of being strong, active workers in the Kingdom, feeding daily on the strong meat of Divine truth, they are substituting on milk, and not much of that.

Conditions necessary to the growth of a child. (a) Suitable Food. Milk from its mother's breast is the best food for an infant. So babes in Christ are admonished to partake of the sincere milk of the Word that they may grow thereby. Parents, Sunday School teachers and pastors

should encourage the young members of our churches to own a copy of the Scriptures, and to read it daily. Also, our young people, and older ones also, should read the weekly issues of our most excellent State Denominational paper, and the splendid periodicals gotten out by our Sunday School Board. Everything possible should be done to forestall the influence of the vicious literature with which our country is being flooded.

When the writer was a child there lived in the community a shiftless, needy family, in which was a boy whose face was said to resemble a "cake of tallow" on account of its pallor. The main trouble with him was a lack of suitable food. But it was said there was another trouble with him;—that he ate dirt. This pitiful picture has its counterpart spiritually in the lives of many professed Christians. The analogy is not complete, however, as Christian people do not belong to a shiftless, needy family, neither is there a lack of something (spiritual) to eat. Every child of God can truly say:

My Father is rich in houses and lands,

He holdeth the wealth of the world in His hand;

Of rubies and diamonds, of silver and gold,

His coffers are full; He has riches untold.

But notwithstanding the abundant spiritual provisions upon which it is our exalted privilege to feast, there are many who prefer to read debasing books, papers and magazines, to the pure Word of God and other wholesome reading. The writer once heard an excellent Christian physician say that when a young man he made the mistake of reading a book in favor of Infidelity and against Christianity, by a noted infidel. He said the reading of it had left a blot on his mind that he had never been able to efface. If one feeds the mind and soul on dirt, it is sure to produce moral and spiritual stagnation; and pallor of soul is a greater blight than a "tallow" faced body. It is true there is a good deal of "light" reading matter that may be harmless in itself, if indulg-

ed in sparingly; otherwise, it will surfeit the mind and soul and crowd out wholesome mental and spiritual food. When, as a child, living in the country, the writer, with other children, would go to the woods in the Fall of the year and eat heartily of wild grapes, muscadines, chinkapins, persimmons, etc., and, getting home about noon, we would have no appetite for the wholesome dinner mother would have ready for us. And she would sometimes chide us for having eaten so much trash that we could not relish the noon-day meal. So those who spend much of their time in light reading, in social functions, in joy riding, etc., thus dissipate their time and energies in various directions have but little time or inclination for Bible reading, prayer or meditation; hence but little, if any, "Growth in Grace".

(To Be Continued)

BRAXTON REVIVAL

We began a series of services with the Braxton Baptist Church on Wednesday evening, Dec. 12, with a small crowd present on account of the rain and disagreeable weather. On account of the illness of the Evangelist's, D. W. Smith's, wife, the meeting came to a close Wednesday night, Dec. 19.

The Lord was there and blessed the meeting in a great way in spite of the many hindrances. The Pastor, Bro. B. A. McCullough, was called away after the very first service to the bedside of his father, leaving the entire program for us to solve.

We did not have large crowds at any time, but a fine spirit and deep concern was manifested by those who attended. Many consecrated their lives for greater service and seventeen were added to the church.

Brother Smith preached with great power the unsearchable riches of Jesus Christ and His love for us, condemning sin to the utmost. He preached, prayed, visited the sick and needy and seemed to never tire while trying to render a service to all.

We had a fine spirit of cooperation among the young folks. The Choir, made up of young folks, was

an inspiration to our hearts each evening. No better spirit can be found at any place. Many of the people freely expressed their love and confidence in and for their much beloved Pastor. May God lead them and use them in His service in a great way is our prayer.

—Atley J. Cooper.

After a year of wonderful experiences in service and fellowship as associate pastor of that matchless pastor-preacher, Dr. H. M. King of Calvary Baptist Church, Jackson, Miss., I am returning to the evangelistic work—the work to which God has called me and which I love with my whole heart. I am ready to sing and preach the eternal gospel of the blessed Son of God anywhere and everywhere. I am now open for meetings Jan. 1-18 and Feb. 3 through March. My home address is Clinton Blvd., Jackson, Miss.—Joe Canzoneri.

Said the scientist to the Protoplasm, "Twixt you and me is a mighty chasm,

We represent extremes, my friend—You the beginning, I the end."

The Protoplasm made reply

As he winked his embryonic eye:

"Well, when I look at you, old man, I'm rather sorry I began!"

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THE SUPERNATURAL CHARACTER OF CHRIST

By H. H. Smith

Dr. Bushnell, in his book, "Nature and the Supernatural," has a chapter on the "Self-evidencing superhuman character of Christ," that is intensely interesting and instructive. A few excerpts from it may prove helpful,—though only a few may be given here.

Dr. Bushnell claims that Jesus is "the only great character that holds a footing of innocence." This great thinker says: "Decisive, great, and strong, Christ is yet all this, even the more sublimely that He is invested, withal, in the lovely, but humanly, garb of innocence. And that this is the true conception, is clear, in the fact that no one ever thinks of Him as weak, and no one fails to be impressed with a sense of innocence by His life. When His enemies are called to show what evil or harm He hath done, they can specify nothing, save that He has offended their bigotry. Even Pilate, when he gives Him up, confesses that he finds nothing in Him to blame, and, shuddering with apprehensions he cannot subdue, washes his hands to be clear of the innocent blood! Thus He dies, a being holy, harmless, undefiled. And when He hangs, a bruised flower, drooping on His cross, and when the sun above is dark, and the earth beneath shudders with pain, what have we in this funeral grief of the worlds, but a fit honor paid to the sad majesty of His divine innocence?"

Concerning His moral character, Dr. Bushnell says Jesus is the only character that disowns repentance. "Human piety begins with repentance. It is the effort of a being, implicated in wrong and writhing under the stings of guilt, to come to God. The most righteous, or even self-righteous men, blend expressions of sorrow and vows of new obedience with their exercises. But Christ, in the character given Him, never acknowledges sin. It is the grand peculiarity of His piety that He never regrets anything that He has done or been; expresses, nowhere, a single feeling of compunction, or the least sense of unworthiness. On the contrary, He boldly challenges His accusers, in the question—'Which of you convinceth me of sin?' and even declares, at the close of His life, in a solemn appeal to God, that He has given to men, unsullied, the glory divine that was deposited in Him."

It is the unique experience of Christ that He unites characters difficult to be united. "He is never said to have laughed, and yet He never produces the impression of austerity, moroseness, sadness, or even of being unhappy. On the contrary, He is described as one that appears to be commonly filled with a sacred joy—that they might have my joy fulfilled in themselves." . . . He is the most unworldly of beings, having no desire at all for what the earth can give, too great to be caught with any longing for its benefits, impassive even to its charms, and yet there is no ascetic sourness or repugnance, no misanthropic dis-

taste in His manner; as if He were bracing Himself against the world to keep it off. The more closely He is drawn to other worlds, the more fresh and susceptible is He to the humanities of this. The little child is an image of gladness which His heart leaps forth to embrace. The wedding and the feast and the funeral have all their chord of sympathy in His breast."

Contrasting Christ's manner of life along this line with the conduct of men of the world, we are impressed more and more by His superhuman nature. "Men undertake to be spiritual, and they become ascetic; or, endeavoring to hold a liberal view of the comforts and pleasures of society, they are soon buried in the world, and slaves to its fashions; or, holding a scrupulous watch to keep out every particular sin, they become legal, and fall out of liberty; or, charmed with the noble and heavenly liberty, they run to negligence and irresponsible living; so the earnest become violent, the fervent fanatical and censorious, the gentle waver, the firm turn bigots, the liberal grow lax, the benevolent ostentatious. Poor human infirmity can hold nothing steady. . . . And yet the character of Christ is never modified, even by a shade of rectification. It is one and the same throughout. He makes no improvements, prunes no extravagances, returns from no eccentricities. The balance of His character is never disturbed, or readjusted."

The superhuman character of Christ is also shown in His "astounding pretensions." "Imagine a human creature saying to the world—'I came forth from the Father'—'ye are from beneath, I am from above'; facing all the intelligence and even philosophy of the world, and saying in bold assurance—'behold a greater than Solomon is here'—'I am the light of the world'—'the way, the truth, and the life'; publishing to all peoples and religions—'No man cometh to the Father, but by me'; addressing the Infinite Majesty, and testifying—'I have glorified Thee on the earth'; calling to the human race—'come unto me'; 'follow me'; laying His hand upon all the dearest and most intimate affections of life, and demanding a precedent love—'he that loveth father and mother more than me, is not worthy of me.' Was there ever displayed an example of effrontery and spiritual conceit so preposterous? But no one is offended with Jesus on this account. . . . For eighteen hundred years these prodigious assumptions have been published and preached to a world that is quick to lay hold of conceit, and bring down the lofty airs of pretenders, and yet, during all this time, whole nations of people, composing as well the learned and powerful as the ignorant and humble, have paid their homage to the name of Jesus, detecting never any disagreement between His merits and His pretensions, offended never by any thought of His extravagance. In which we have absolute faith that He practically maintains His amazing assumptions!"

On the death of Christ, Dr. Bushnell remarks: "He dies not as a man, but rather as some one might, who is mysteriously more and higher. So thought aloud the hard-faced soldier—'Truly this was the Son of God.' As if he had said, 'I have seen men die—this is not a man. They call Him the Son of God—He cannot be less.' Can He be less to us?"

Ashland, Va.

BURNSIDE

On the night of Dec. 5, 1928, the W. M. U. met at the church for the Lottie Moon Week of Prayer program. Two songs by audience, accompanied by the orchestra, after which the real program began. First every member repeating in unison the Watchword for the year and slogan. We then had several talks on different mission fields, each one given with such earnestness we could not help but say a prayer within our hearts, that we might do our very best for these causes. In between these talks were songs which helped to bring out the real mission of the talks, including a special missionary song. A wonderful feature of our program was a very, very beautiful prayer for each part of our work by our future pastor, Bro. S. J. Rhodes. There were letters from missionaries and parts of Scripture well read by members, also sentence prayers. In with these were pleas from our beloved President, that we might look into our hearts and see our real duty to each of these mission fields. Most every member had a part in the program and we feel sure every member with a prayer in their hearts, that their part of the Lottie Moon offering, \$6.55, might prove a blessing to God's work, not as to amount, but the love in which it was given. Each heart rejoicing for the share we could have in this work and a special song of love to the founders of our W. M. U. and the work of the W. M. U. to us. Our program closed with prayer by the Methodist pastor, Rev. Williams.

—Reporter.

ASSURANCE

(No one can know, that they would know, that they were saved.)

It has been said, that no one can know they are saved. But such a remark invariably comes from those who are unsaved. The unsaved can not know whether or not they would know they were saved, until after they have tried it. I am writing this for the benefit of those of a "broken spirit" and a "contrite heart"; those who are sin-sick, and who have a desire to be saved, and not only saved, but to be sure of it. There are so many who hesitate at the very threshold, and try to know in advance, what the result would be should they fully surrender to the Lord Jesus Christ and put their whole trust in Him for eternal salvation. To those, I would say, that it is impossible for anyone to know in advance that they would know they were saved, until they have put Him to the test.

It is scriptural for us—who are

saved—to know we are saved. The Apostle Paul said: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." John, the beloved, said: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." Our Lord Jesus Christ, Himself used such plain and strong language that it makes it easy for us to know that we are saved. Listen to Him! "Verily, verily, I say unto you, he that believeth on me hath everlasting life". Now we know that He did not, nor could not lie, for He is the very embodiment of truth. And so, all we need to know, in order to know we are saved, is to know that we believe on Him. An anxious inquirer might say: "But how, how may I know, for sure, that I believe on Him?" I will answer that question by offering an illustration. Suppose that you were in the tenth story of a burning building and the flames had cut off every avenue of escape, and you were standing in a window, and some of your friends had spread a net for your safety, and should shout to you, "Jump". It is just so with a sin-sick soul. To trust the Lord Jesus Christ is just to leap into His arms and let come what may. The best way to be sure that you are doing so is to concentrate your mind and heart on Him and while thus occupied, tell Him in words that you are now, at this moment trusting Him for salvation. No one has ever made this trial and been deceived, but has come out with a bright experience; an experience which grows brighter as the years go by. It has been more than 30 years since I trusted Him, and it seems but yesterday.

It is impossible to know it until you try it. But please take the word of one who has put Him to the test, for He will surely save you and make you to know it. The Holy Spirit makes one assured by His indwelling presence, but no one can have Him as an abiding guest until first he put his trust in the Lord Jesus Christ. Read Ephesians 1:13.

—J. E. Heath,
Winona, Miss. (R 6)

A GOOD PASTOR AVAILABLE

Brother W. J. Rushing, a graduate of Mississippi College and of our Seminary at Fort Worth, and for several years one of the successful pastors of Texas; for past three years pastor at Rusk, Texas, wants to return to Mississippi, his native state.

I am personally acquainted with Brother Rushing and his fine family. He is well equipped educationally. He is a patient, prayerful, conscientious and consecrated constructive pastor, and will be a credit to any pulpit in the state.

Sincerely,—A. D. Muse.

"I have been married for thirty years, and I spend every evening at home with my wife."

"Ah, that is love."

"No, it is gout!"

CONFERENCE AND REVIVAL

It is with much pleasure I learn that Dr. H. R. Holcomb, pastor at Tupelo, with his splendid church will have a state-wide preachers' conference beginning Sunday, January 27th. Anything Holcomb undertakes to do is well done and the preachers from all over the state can afford to attend this conference. Doctor Curtis Lee Laws of New York, will speak twice a day during this conference, as well as many others who are to be on the program. Dr. Holcomb had this kind of program on every year in Mansfield, La., and the whole state of Louisiana felt the wonderful influence of this conference. It was my inexpressible joy and pleasure to attend their meetings last February, out of which I got untold blessings. The reason I am writing the above is to give my unqualified endorsement to this matter. I hope this will be one of the greatest conferences ever held in the state.

It was my pleasure to be with Dr. D. A. Ellis and his wonderful church on McLean Boulevard in Memphis, Tenn., in a two weeks meeting during this month. God gave us a gracious meeting, which Dr. Ellis stated was the best inside meeting the church ever had. The ingathering was not extremely large, but we did have a fine church revival. In my judgment Dr. Ellis has the greatest opportunity of any pastor in Memphis to build up a wonderful church, for it is located in the new residential section of the city. May our Father graciously bless him in this growing situation.

Well, here's hoping that 1929 will be the greatest year in the history of the Baptists of Mississippi.

Yours in Christ,

—W. E. Farr.

Grenada, Miss.,
Dec. 27, 1928.

A CONTEST

The Bunyan Tercentenary Committee of the American Tract Society of which Mr. William A. Harbison of New York City is Chairman, has just taken an important step, which will have a far reaching in-

fluence on the young people in our High Schools. Mr. Harbison has provided the funds to purchase 600 Vocation sets of ten volumes each to be presented to winners of an essay on "The Pilgrim's Progress". Such prominent writers as Hon. Jas. R. Garfield, LL. D., Mary E. Wooley, Litt. D., L.E.D., President of Mt. Holyoke College and Henry Van Dyke, D.D., LL.D. of Princeton University, have edited the various volumes.

Volume Five on the professions has thirteen articles on the history collected from a wide field with such writers as Bishop Lawrence, Dr. Geo. A. Gordon and Bishop Greer. Splendid articles on Beecher, Lyman Abbott, William M. Thayer and Agnes Rush Burr appear in this volume.

Articles written by over three hundred nationally known men and women are found in these ten volumes. Gifford Pinchot writes on "Practical Forestry", Marconi on "Wireless Telegraphy", Mrs. Newell Dwight Hillis on "Some Failures of American Women" and men and women equally prominent on other subjects.

The books are all ready for shipment to the larger high schools that will agree to conduct the contest, securing as many essays as possible on "The Pilgrim's Progress."

TULSA AGAIN

By J. E. Byrd

WHAT? Southern Baptist Sunday School Conference.

WHERE? Tulsa, Oklahoma.

WHEN? January 15-18, 1929.

Round trip rates over the Frisco line to the Tulsa Conference are as follows: From Aberdeen \$31.11, Holly Springs \$25.92, Tupelo \$29.18, New Albany \$27.77, Amory \$30.42, Columbus \$32.57, West Point \$31.70, Starkville \$33.02, Winona \$30.08, Greenwood \$30.62, Greenville \$31.62, Clarksdale \$27.63, Grenada 28.83, Jackson \$33.69, Vicksburg \$31.32, Hattiesburg \$39.11, Brookhaven \$36.62, Gulfport \$43.31, Corinth \$28.53, Oxford \$27.50, Meridian \$36.95.

From the rates from the above places one can figure almost exactly the cost of the trip from any point

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When washing hair always use Parker's Shampoo

in Mississippi. Plan now to have one or more representatives at this Conference from your Sunday School.

AN APPEAL FOR HELEN

By Louis J. Bristow, Superintendent,
New Orleans

Her name is Helen, and she is 14 years old. Her father has advanced, incurable tuberculosis, and has not been able to work for two years. He is now on a cot in a public camp. Helen's mother has three other children, works for a living to support herself and her children. The family is very poor. The other children are well and strong.

Doctor Rosenthal, who is attending Helen, says she has incipient tuberculosis, one lung being affected, and proper care in a dry climate will arrest the disease. If she remains where she is, she is sure to grow worse; and is doomed to a life of suffering and misery.

Our Baptist Tuberculosis Sanatorium has no means with which to pay the cost of the care of poor people; and it will cost from \$60 to \$90 a month to keep Helen there. In times past folk in the South have responded to my appeals to help such cases, and I am wondering whether they will not save Helen's life?

Any contribution sent to me for the purpose will be faithfully ac-

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counted for. I will send the child to El Paso in the care of a nurse from the New Orleans Hospital, who will see that she reaches the Sanatorium safely. Address,

—Louis J. Bristow,
Baptist Hospital,
New Orleans, La.

Speed records are broken every now and then, but if the correspondent of a Lynn newspaper sent in a veracious account, the best record of the sort was made in Sougus, Mass. Here is the item he sent in:

"During the thunderstorm of Friday afternoon, lightning struck in several parts of the town, but the narrowest escape from death was that of an express wagon. He saw a flash of lightning coming toward his wagon, but he backed his team into the gutter and thus escaped being killed or badly injured."

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BOOK NOTES

All books reviewed in these columns may be ordered from the Baptist Book Store, Jackson, Mississippi.

O. Olin Green, A.B., Th.M.
Hazelhurst, Miss.

"The first time I read an excellent book, it is to me just as if I had gained a friend. When I have read over a book I have perused before, it resembles the meeting with an old friend".—Goldsmith.

What Is God Like? by Frank Theodore Woods, D.D., Bishop of Winchester. Doubleday, Doran & Co., Garden City, New York. Price \$1.50.

The book is an attempt to answer this important question. It is difficult for many minds to grasp the idea of God since we know him to be "spirit". The author has in mind the average man and especially young people. He therefore avoids profound theological discussions and technical terms. His chapter on "Is God Like Jesus?" is one of the finest chapters in religious literature. This is a delightful book.

God Is At The Organ, by William L. Stidger. Abingdon Press, New York. \$1.50.

In his Introduction the author says: "There are four manuals to the organ of the universe and God plays them all. They are the manuals of science, nature, humanity, and Christ". This gives the clue to the book. All that culture, poetic insight, artistic temperament, and spiritual understanding can do to make a book interesting has been done for this book.

Cycles of Times and Seasons, by G. C. Savage, C.D., LL.D., F.A.C.S. Baptist Sunday School Board, Nashville, Tenn.

This book of only two hundred pages contains an amazing amount of valuable material and information. No one but a man of wonderful faculty for details could have written such a work. The amount of research and investigation necessary to produce such a work is nothing short of marvelous. This work forms a basis for the former work of this celebrated physician and Bible student, namely, "Time and Place Harmony of the Gospels" and covers a much wider range. The author's purpose is stated in the Introduction, "Finally, it is the desire of the author that what he is publishing in CYCLES OF TIME AND SEASONS may help to defeat the adoption of the Liberty, or some other 13 month calendar as the world-calendar of the future". The work has permanent value.

The Ambassador, by the Rt. Rev. James Edward Freeman, D.D., LL.D., Bishop of Washington. The Macmillan Company, New York. Price \$2.00.

These are the Lyman Beecher Lectures on Preaching delivered at Yale University, April, 1928.

The author deals with themes vital to the present-day minister and his work. "The present-day restlessness, which characterizes the life of the church, demands that those who minister its sacred office shall

rediscover those indispensable elements that constitute at once its largest effectiveness and security". He believes that there are maladjustments which must be reconsidered and corrected. The church must not be static but dynamic, he claims, and there are many needed changes, adjustments and adaptations. Every minister will be greatly helped by a careful study of this fine book.

Good Ministers of Jesus Christ, by Bishop W. F. McDowell. The Abingdon Press. Price \$1.00.

This is the fifth edition of this splendid little book, being the Yale Lectures for 1917. The lectures are on the Ministry of Revelation, Redemption, Incarnation, Reconciliation, Rescue, Conservation, Cooperation, and Inspiration. The author thinks that many ministers fail because they adopt a low standard of expectation. He believes that we should not only "attempt great things for God" but expect great things from God. He thinks that the motive is more important than the method yet does not discourage the right use of methods. What a blessing would such books as these be to the minister if he would only read and put into practice their wholesome suggestions!

His Indwelling Presence, by Norman B. Harrison, D.D. Bible Institute Colportage Association, 843-845 N. Wells Street, Chicago. Paper 50c, cloth 75c.

This little book of ninety-six pages is worth more than its weight in gold. It contains the strong meat of the gospel and will be relished by every sincere student of the Bible. The author believes that the cure for the gross materialism of the present age is to live the Spirit filled life. The book is a decided contribution toward that end. The analysis and treatment of this vital theme are superb. The book is well suited for study in the mid-week service.

Christ in Shakespeare, by George H. Morrison, M.A., D.D., Glasgow. Price \$2.00.

The ten addresses of this book deal with the moral and spiritual elements in some of Shakespeare's best plays. The author treats such themes as the reality of Providence, the concern of God, the nature of man, the worth of woman, the fact of temptation, the peril of delay, the power of choice, etc. These discussions give an insight into the meaning of these great plays such as the casual reader would never discern. The book will give a new appreciation of these great dramas of life. The preacher will find in them much illustrative material.

The Quest of Religion, by C. E. Raven, D.D., Canon of Liverpool and Chaplain to the King. Doubleday, Doran & Co., Garden City, N. Y. Price \$1.50.

This is a most illuminating study of Jesus Christ as the revealer of God and of man. The main divisions of the book are (A) The Knowledge of God; (B) God in Jesus; (C) Jesus: God and Man; (D) Man in Jesus; (E) Eternal Life. The book is written primarily to meet the needs of those whose thinking may have been along scientific lines and

to help them over the rough places, so to speak. It is fresh, interesting and deeply reverent.

Old Testament Scenes and Characters, by John Edgar McFadyen, D.D. Doubleday, Doran & Co. Garden City, N. Y. Price \$2.50.

This work serves as an introduction to the study of the Old Testament. The introductory chapters on "The Function of the Teacher" and "The True Attitude to the Bible" are an excellent aid to the teacher and the student of the Bible. The work is scholarly and in every way is up to the standard of the other writings of this famous scholar and teacher.

Religious Values, by Edgar Sheffield Brighton, Borden Parker Browne, Professor of Philosophy in Boston University. Published by The Abingdon Press, New York. Price \$2.50.

Here is a book into which the reader must bring his best thinking if he would receive greatest benefit from a study of this valuable work. The author attempts to answer some of the questions which may arise in the minds of people in this rather materialistic age. The answers are quite satisfactory to one who likes the scientific and philosophic approach. The whole thesis is based upon the value of religious experience. It is not an attack upon any particular philosophy, although the author does show the weaknesses of some of the present-day systems of philosophy. "Religion is a life-experience which relates man and God, transforming the inner life and social relations of him who experiences it fully. Religious values do not dwell apart from life in an ivory tower; their roots are in the soil of our common life".

The Philosophy of Personalism, by Albert C. Knudson. The Abingdon Press, New York. 438 pages. Price \$3.50.

Evangelical Christianity has not so much to fear from the study of modern science as from some of the modern false philosophies. Much of the anti-Christian thinking comes from this source. Personalism is closely kin to Christian theism. It stands for the trustworthiness of reason against agnosticism. It is individual rather than pantheistic. The author shows that personality is central in Christianity. The book is an excellent defense of historical

Christianity. If one desires to do some good, hard thinking he would do well to read this book. It will repay his time and effort.

These are awkward times. The tea-shop waitress approached a customer from behind and said, brightly: "Anything more, sir—I mean, madam—I beg your pardon, sir."

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